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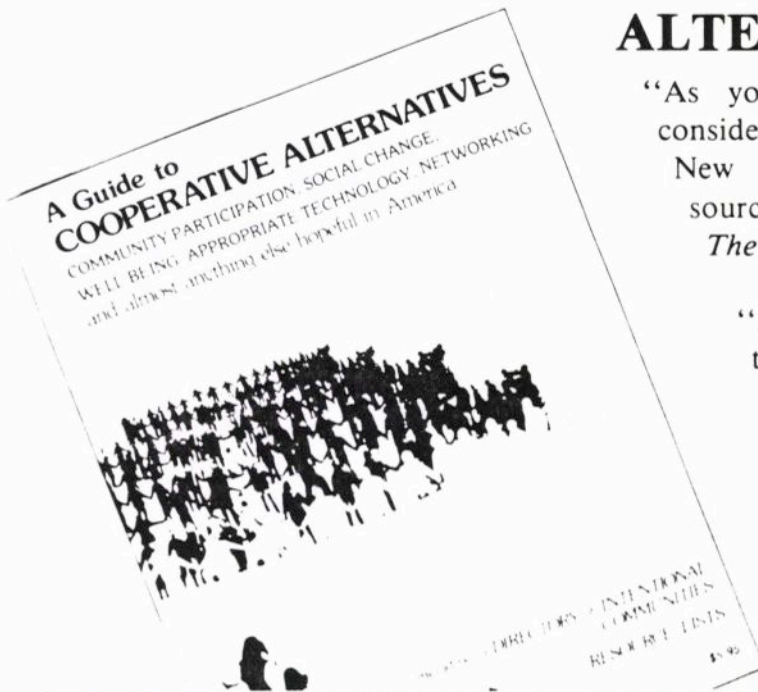
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## To Our Readers

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This is my last issue of editing Communities Magazine. It sounds so final, too final. This is the third time in the past three years I have said it. Each time I say it just a little louder and continue on for 'just one more issue.'

It is difficult to let go, like a relationship ready to move on, I make nostalgia a reality. I remember the good times, the struggles, the vision, the years when Communities was a priority for all of us, before Coop America, before my leaving Twin Oaks, before . . . not now.

Glimpses into the past: Paul Freundlich arriving at Twin Oaks on sunny day, sitting over dinner upstairs in an attic dining room, talking about moving Communities in a new direction—the urban world of cooperatives, a wider scope. Resistance . . . acceptance.

Chip and me, learning to be editors, cutting, slashing, rewriting, searching desperately for titles.

A scene in rural Pennsylvania in 1977—working on the Directory with Jubal, my first meeting with Chris. We posed for a picture, Chip Coffman, Paul Freundlich, Chris Collins and myself: the CPC collective.

I remember particular issues: the

women's issue—a pink cover? The Death and Dying issue—it became a passion for me, a way of saying good-bye to Seth who died too young and gave so much.

I remember leaving Twin Oaks for six weeks to work on the Guide for Cooperative Alternatives at 2 Chapel Street, Paul's home in Connecticut. The arguments, the work, the intensity, the walks to buy junk food to alleviate the pressure, the connection to two people, Chris and Paul, who, along with Chip, remain lifelong friends. And the joy of a final product with each of our own individual stamps on it, the completion of a collective process and vision.

How to let go of those moments? How to let go of the desire to make Communities a viable vehicle for the cooperative movement? I left Twin Oaks thinking I could do that; that I would have more time and more energy to make it financially solvent. I was out of touch with what it takes to move, to leave one's life and friends, to make new friends, to look for work, to bring in a livelihood, to settle in. At Twin Oaks, Communities was the center of my life; it was my work. Suddenly it became peripheral, a hobby. And it was difficult being so many miles away from the Commu-

nities office, the access to information, to resources, to articles.

Now, two years later, I have made another move, another transition, and once again I am facing the reality that Communities is not my main work and that it suffers for it.

It is time to let go. Will I? Well maybe, after 'just one more issue.'

I want to thank Chris Collins and Paul Freundlich for putting so much energy into this issue. It would not have happened without them.

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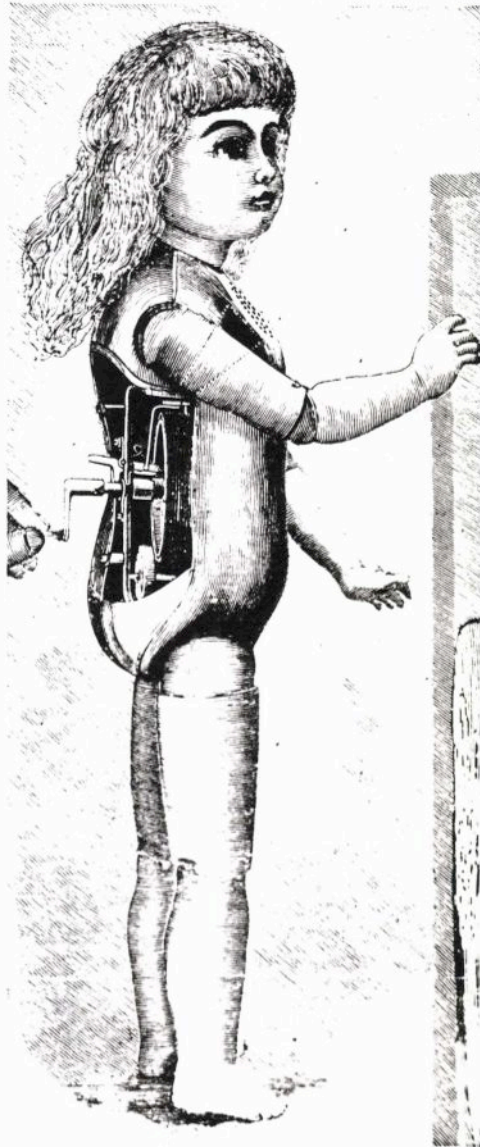
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# SPIRITUAL FRAUD

They'll move in one day and be "madly in love" and leave the next without skipping a beat. Don't they hurt, you ask. Not really.

---

by Irwin Zucker, A.C.S.W.

**S**hocked friends have been telling me lately of people they know in the spiritual movement who don't have it together.

Immediately, memories flooded me of spiritual people I have known who struck me as, frankly unbalanced.

Rich, the ecological guru, who set up a commune in his large, private estate and rented out space. How he name dropped! References to movement leaders dripped from his mouth like alpha sprouts. Deep, intellectual conversations filled the house, floated up to the rafters and bounced back, replete with spiritual allusions, hints of wealth to come from his projects; the aura of being the chosen one. Buddhist scrolls dotted his living room. Then there were the rumors from his tenants. How he insisted that they chip in to insulate his house . . . in the name of community. How new members were always coming and going. Who, you wondered, would benefit from his ecological and solar renovations?

There was Linda Wintergreen, the herbologist, who always left behind a field full of broken male hearts. The story goes that she is now being sued by the very people whose remedies she wrote about. Yet, when I first met her, the light streaming from her head could power the floodlights of the Empire State Building.

Andrea, the beautiful mime, who turned to spiritual discipline following her divorce. She led meditation groups at the insistence of her teacher. Although spiritually higher than most people I have known, she was asexual. Although urged by her guru into psychotherapy to break the block, she demurred.

Tom, the suave 47 year old Don Juan, whose real true love left him eight years ago to marry a successful businessman, while he flitted around Detroit extolling the virtues of a carefree, non-working, hedonistic life. Today, he dates women half his age. His small apartment resembles the Fifth Avenue Library of the New Age.





How many of these people are on the path for other than spiritual reasons? How many are using "spirit" to cover up deeper personal problems and conflicts? How many of them relate to spirit superficially to gain an identity or, for that matter, a relationship to a community that they can't achieve with other people? How many would be called hucksters, based on their manipulative life style, if they were outside the movement? Is their spirituality, perhaps (sadly) their best suit?

My judgementalness has good reason. To look at ourselves closely. To realize there is a good deal of work to be done psychologically, as well as spiritually. To alert people to what goes on underneath the surface of so many people, whose actions contradict their words.

I guess I used to naively assume that people on the path were all good. Yes, they are. As is the road good.

But, it isn't all.

People who've had tough "pasts" often look for a new, better family. They are often attracted to communities. But some are injured people who need help.

These thoughts reminded me of an

article I had read for my professional studies which described the people attracted to cultist movements. It talked about a category of mentally ill people who have received a great deal of publicity lately. They are called borderlines. They fill the gap between Schizophrenia (hallucinate-out of reality) and cabbage patch neurotics. The writer noted how they tended to join cults and religious organizations to fill up the emptiness in their lives. That is, they seek a father figure. A place to belong as they are so "empty inside."

Not all spiritual people, or the examples above, fit this category.

But, I am writing particularly about this category of people so you can, when you run into them, understand, help and better handle their stays in your community or in your personal lives. The knowledge might also help communities and individuals not to fly into rescue fantasies, rage or self-doubt when you run into people with some, or all of these personality traits.

Borderline traits include: a feeling of utter emptiness inside, unacknowledged depression, sadness and lack of trust. Many so-called borderlines are disarming. They appear super intelligent, bubbly and competent at work. Most (for reasons we'll talk about later) are the most charming people you'll ever meet!

However, with people and/or communities, they form what we call "intense, unstable relationships."

They'll move in one day and be "madly in love" and leave the next without skipping a beat. Don't they hurt, you ask? Not really.

They don't trust, therefore they have no capacity for a deep relationship or mourning after it's over. Their form of relationship, for all its apparent intensity, is surface. The article refers to these feelings as "pseudo-emotions." When they run out of a welcome (which usually doesn't take long) they'll blame the other for not meeting their needs. "Oh, New Ways community was too airy-fairy. Winddown didn't have

their act together. The Village worked too hard."

The excuses are just close enough to the truth to be plausible. Herein lies the problem. Taken individually, their stories make sense. The key is their unruffled demeanor in the face of what *you'd* consider major life trauma, their minimization of events; their devaluation of other people and repetitive pattern. The pattern you'll only get if you do your homework and ask a lot of probing questions.

People with borderline traits are great charmers and oftentimes leaders. They are perceptive. They are aided by what we call the "scanning reaction" or emotional radar.

Because they feel empty, are scared and expect emotional or physical desertion (from childhood experiences) they are always watching, reading other people's non-verbal clues. They are "on" all the time, since they need to outwit or manipulate us to give them what they want.

Part of the leadership charm and appeal is their ability to handle problems that get others down. They accomplish this by using some very primitive psychological defenses, which are often mistaken for strengths.

To get around a skeptical community or lover, they will minimize problems or feelings. "Ah, that's nothing, don't let it get you down."

They'll rationalize. After missing an important group meeting, they'll intone, "You gotta agree, it was more important for me to attend the solar energy week-end conference, wasn't it?"

They will deny. "We never made any definite plans to meet."

Or, they will change subjects so cleverly and lightly you feel like a fool for dwelling on your hurt feelings after they kept you waiting for two hours.

One sure sign of a borderline is how they "split" feelings of a group. One set of group members will have the exact opposite impression of the



person from that of others who sat through the same meeting!

Borderlines feel no guilt (for guilt you have to have learned to trust, and they didn't) so lying often joins minimization and rationalization.

Lying can take a number of forms. One is the outright lie. The other is distortion. The third, withholding of information or rearranging of facts. Remember, they experience life as caged animals fighting for survival.

Where did they learn such a perverse outlook on life? From their families. Their feelings of abandonment, rage, fear, that they felt as kids they turn around and put on us, thus recreating their childhoods in the present.

After letting you down, they will make you feel wrong; that you didn't do enough for *them*, that you were unsupportive of their plans and didn't love them. We call this projection.

People can never do enough for them because, from childhood, nobody did. Now, they feel, nobody (after their parents) ever will.

How can a group handle them? They need a lot of limits, structure and the message that the supplies of the community or lover are not a bottomless pit.

Borderlines will get you into a power struggle. They will rally others to their side. They will accuse you of being unfair, cold, not coming from the spirit. They will make their side all good and you, all bad (splitting again).

You'll have to remember that this is how a young child experiences life. The key here is to be an adult, stay neutral, weight all sides, to be fair to the legitimate aspect of their complaints. Such people should also be steered away from positions of power over others, no matter how unflappable they appear during times of stress. (You gotta ask yourself, "How come they are the only untouched ones?")

Some borderlines rise to positions of great power. President Nixon of the United States, I believe, had borderline tendencies. So do many

other dictators and heads of large corporations. Think of Jim Jones in Jonestown.

On the last note, let me expand the subject a moment to say something positive about cults, from a sociological point of view. Many of these cult members are borderline and didn't make it on the outside. The cults take them off the streets where they may have been failures, ne'er do wells, drifters, marginal people. It gives them a name, place, identity, belief system. It may even straighten out a few by providing a "new family", a so called corrective experience. I remember one couple who were into bizarre sex, failing at work and on the verge of divorce. They gave up everything and joined a highly structured church group. They came back two different, successful people. The change was phenomenal.

In the sense I am talking about, that cults provide a home to lost souls, they can serve a positive function in society. As for the charges by irate parents that some cults brainwash normal, healthy kids, I doubt it. Nobody who is healthy would be attracted to such hocus pocus or submit to paranoid leaders. Despite the snapshots these parents carry of their children in suits and ties at graduation, their children are probably the walking wounded. Johnny may have gotten "A's" in Great Neck High School, but he's an "F" underneath. In my experience, cult joiners probably couldn't or wouldn't make it on the outside at the time they joined. Want more proof? Take a good, detailed history of their lives, friendships (if any), social contacts (depth?) and where they were as human beings before the cult. Then consider.

Given that some community members are seriously messed up before they arrive at your door, what do you do? We'll have to realize that spiritual communities are not going to turn their lives around after one workshop, week, month or year.

One of the biggest disappointments and learning experiences I have faced

is to visit friends I made at Findhorn who had returned home. I found the light gone, the life style recognizable as depressive, stuck. It's light up the sky, hang on a few months, then home and crash, as the old problems emerge.

God may be a miracle, but the spiritual path isn't.

It's work. It includes a hard look at our total selves. Do we avoid relationships to people by insisting on the purity of our relationship to God, as I have heard some people do. Aren't we all God's creatures?

Do we leave a troubled home life, blossom in a spiritual hot house like the Findhorn community, then wilt when we leave because what supported us was external and not internal? Are we alright up there, but not out here? Which is the more important truth?

Are they both true, as I suspect? How does any community or group deal with the injured birds who profess spirit, but act reprehensibly?

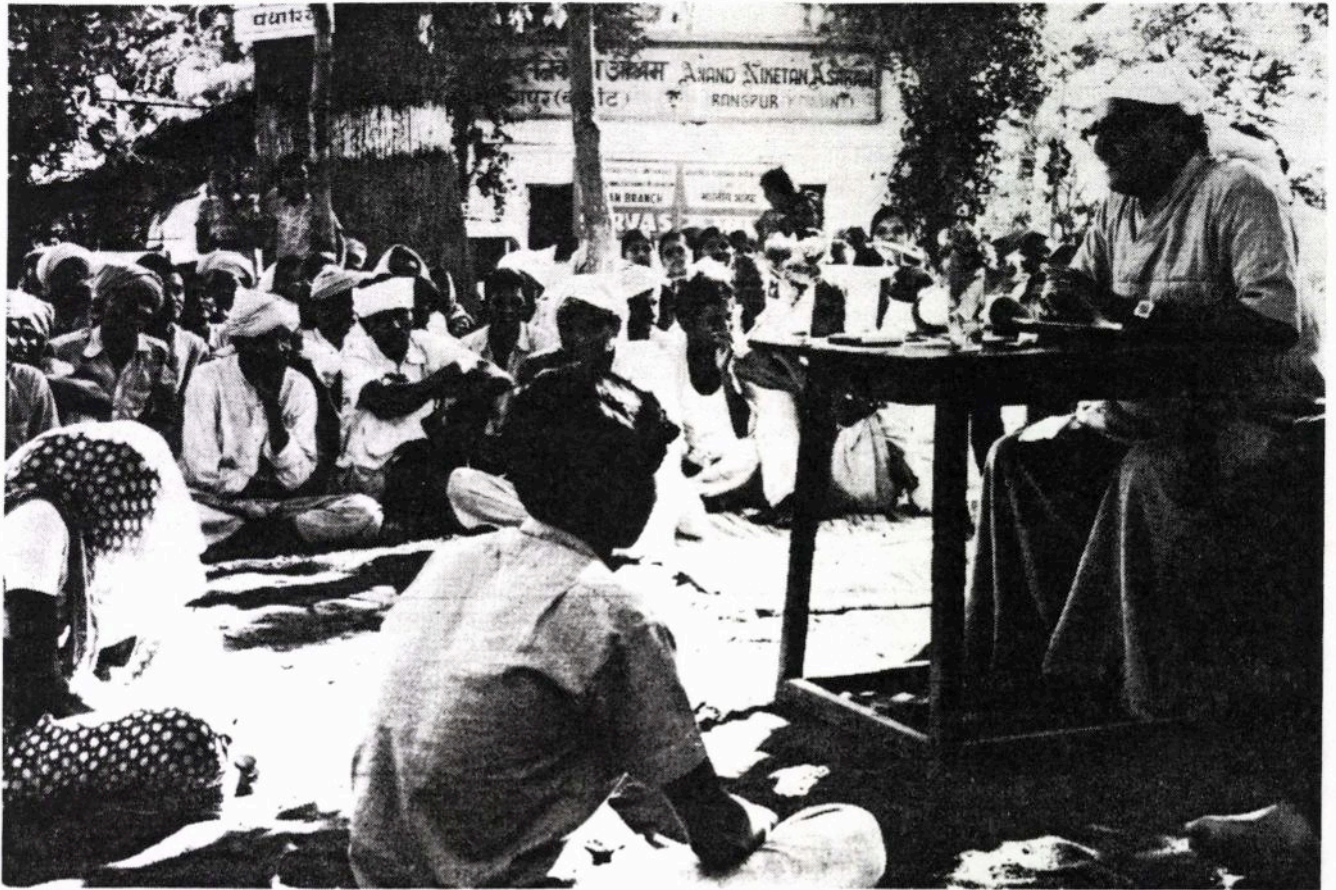
Are we brave enough to confront people? Are we astute enough to recognize the problems? Do we offer the right kind of help or assume a good dose of meditation will cure everybody?

What can we do to turn spiritual frauds into spiritual flowers? □



*Irwin Zucker is the Director of Social Work at a private psychiatric hospital and in private psychotherapy practice.*





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# THE PEOPLE'S COURT

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## JUSTICE THAT UNITES

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by Mark Shepard

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*A short stocky man with loose tan clothing and a white kerchief over his hair sits at a small wooden table with papers spread on it. He is seated under a large tree at one edge of a raised-earth platform. Before him and to the sides of him on the platform, about two hundred villagers sit on the ground, facing him.*

*Two villagers sit directly before the table. Each speaks in turn, in the local language. The man behind the table asks a few questions. Then everything seems settled, and the two men go off.*

*He turns to you at his side, and explains the case: One of the men borrowed a saddle from the other, and then refused to give it back. He probably used it as a collateral on a loan. But now he has promised to return it within a few days. A simple case, he tells you—but not too many years ago a dispute like this might have ended in murder. He turns to greet a boy and girl in their mid-teens who are requesting a divorce.*

*The man is Harivallabh Parikh, and he is presiding at the People's Court.*

Mahatma Gandhi was a harsh critic of the Western-style courts the British had brought to India. The courts did give some benefit to Indians, he said—but mostly they were a way the British imposed their rule. Besides, "the lawyers have enslaved India". They preyed on quarrels, making them worse by dragging them out, and by trying to get the most for their clients—all the while draining their clients' cash. Gandhi's mass campaigns usually included a boycott of the courts.

Then what would a court system

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## The true practice of law is to unite parties riven asunder. — Gandhi

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look like that served the people—instead of the rulers and the lawyers? One answer comes from a Gandhian worker named Harivallabh Parikh. He calls it the People's Court. And it handles anything from a marital dispute to murder.

Harivallabh tells how it started. As a young man he took part in India's struggle for independence; he also trained in village development work at Gandhi's Sevagram Ashram. After Independence (1947) he decided to find a village to settle in. He came to eastern Gujarat state, to a mostly adivasi region, and started walking through the villages. (The adivasis are a tribal, aboriginal people scattered throughout India, remnants of pre-Aryan civilization).

After many days he stopped at one village to restock his supplies. He bought some corn, and sat under a tree to grind it into flour. The adivasis thought it was strange to see a man grinding—grinding was woman's work! So Harivallabh soon had a crowd to talk to.

The villagers thought that Harivallabh might set up a shop in their village, so they invited him to settle there. Harivallabh accepted, and left to get his wife and a few belongings. But while he was gone, corrupt local officials and moneylenders learned of his plans. They figured this meant trouble for them, so they threatened the villagers, warning them not to accept the newcomers.

When Harivallabh and his wife arrived a few weeks later, they found

that most of the villagers wouldn't even talk to them. They were forced to live in the open under a tree. They spent the first few days singing devotional songs, making friends with the children, and talking with a few brave adults.

From these few villagers, Harivallabh soon found out that the village was plagued by disputes. Most of these disputes were over minor matters, but they often ended with one side killing the other. Another problem in the village was that husbands often mistreated their wives.

Harivallabh decided he'd try to help out. He convinced some of the villagers to let him try to settle their disputes. Some times he marked a spot equal distance from the disputants' homes, where they could meet without losing face. He was often able to settle the disputes in a way both sides could accept. It was from these beginnings that the People's Court grew.

Meanwhile, Harivallabh's patience had won out. The villagers had figured out a way to avoid reprisals by the moneylenders and officials on any one family: They lodged the couple for a short time in each of the village cottages. A little later, the villagers built the couple a canopy to stay under. Several months after that, Harivallabh got a grant of government land nearby. There he built his headquarters—Anand Niketan, "Abode of Joy".

Over three decades later, Harivallabh is overseeing development of



1100 adivasi villages, containing 1½ million people. Economic and social gains have been remarkable. But the heart of the program is still the People's Court. The Court has generated the social power, Harivallabh says, to achieve all the rest.

Over the years, the People's Court has gained vast support from among the adivasis. It now acts as a high court, with village councils as the primary courts. The People's Court hears mostly cases that the village councils don't feel they can deal with. Village leaders attend the People's Court sessions to learn from how the cases are handled.

The Court works like this: Complaints are taken at any time by the Secretary of the Court, who then issues summonses. The villagers almost always respect these summonses—mainly because the community expects them to. Also, they are often glad to get the matter settled, or to keep it out of the government courts. In fact, it is often the guilty party who brings the case to the People's Court!

But sometimes a villager ignores the summons. Then fifty or a hundred villagers might go and call on the person to attend. If that doesn't work, 500 might go, or villagers might fast in front of the person's house. Eventually the person attends.

The Court usually meets once or twice a month, and handles a number of cases at each session. When a case comes up, each side tells its story, while Harivallabh asks questions. Other witnesses are called. Then Harivallabh states how he understands the case, to check that he's gotten it straight. If the case is fairly simple, he then gives a judgement. Harder cases are decided by a jury selected from friends of each side. In these cases, Harivallabh steps in only if the jury can't reach a decision.

(This is the general procedure, but these steps are followed only loosely. Sessions of the People's Court are very informal.)

The judgement is written out by Harivallabh, and signed or thumb-printed by both sides. The villagers make it official with a shout of *Mahatma Gandhi ki jai!* ("Victory to Mahatma Gandhi!"). Then a plate of *jaggery* (chunks of unrefined sugar) is passed around—the traditional adivasi token of reconciliation.

Like the Court's summonses, its judgements are almost always respected. When they are not, the villagers enforce them in the same ways they bring people to the Court.

A sample of cases given by an idea of the judgements given by the People's Court.

*A young woman brings her husband before the Court, and accuses him of beating her. The husband says he often does this, because she is lazy and threatens to kill herself. The judgement: The husband is warned that if he beats her again he will be fined 125 Rupees. (One rupee has the equivalent buying power of about 50 cents in the U.S.)*

*A young girl complains that her husband and his father have been roughing her up and making her eat outdoors—because, they said, she was eating food forbidden by their religion while at her father's house. Both fathers want the marriage dissolved. Harivallabh asks the girl if she'll be satisfied to have her husband punished, but she says no. The*



Harivallabh Parikh



*divorce is granted. The boy and the girl each hold items belonging to the other, but they are of about equal value—so it's called an even trade.*

*At a holiday fair, a young boy and his friends kidnapped a girl the boy was in love with. Harivallabh finds there was no earlier understanding between the boy and the girl. The boy is fined fifty Rupees, and warned he has no claims on the girl.*

*A childless widow's house and land have been occupied by her in-laws, leaving her without property of her own. (This is adivasi custom.) The Court tells the in-laws to return the land to the widow.*

*A villager complains that his married daughter has been at his house getting over an illness; but the husband has refused to pay for the girl's food and medical costs. The judgement: The husband must bring his wife home and pay the medical bills; but the father bears the cost of food she ate in his house.*

The justice of the People's Court is quick, handy, and relatively painless. The Court's procedures are simple, so the villagers coming before the Court don't need lawyers. Cases that would take months or even years in government courts are here settled in an hour. This saves huge amounts of time, trouble, and money. It also helps keep small quarrels from hardening into permanent feuds. The fairness of the Court's judgements can sometimes be questioned; but the benefits of quickly settling a case probably outweigh any harm that could be done. (And the People's Court may well be fairer than government courts anyway.)

The judgements are aimed mainly at giving fair compensation for

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## Those who want to perpetrate their power do so through the courts. — Gandhi

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wrongs, and at making peace between the two sides. Punishments are usually light, and often only token. This is because the Court's power to keep peace is not based on the threat of punishment. Instead, it is based on the moral pressure of the community, directed by the Court.

Because the Court is so close at hand for the villagers, it can help settle conflicts before they get out of control. The Court has helped many married couples stay together. (The separation rate among adivasis is normally very high.) And murder is no longer a common way to settle disputes. When Harivallabh arrived, the region had two or three murders a week. Largely because of the People's Court, that figure has now gone down to three or four a year.

The People's Court is also a means of social education. From the Court, the adivasis learn new standards of conduct, fair play, and justice. They learn to respond to the moral will of their community. In the village councils, they learn that as a community they can handle their own disputes and offenses—that they don't have to rely on government structures that they have little part in.

In three decades, the People's Court has handled over 30,000 cases. Most of these have been marriage quarrels. Next in line have been property disputes. But the Court also handles criminal actions—assault, theft, even murder.

Harivallabh tells of one murder case. Several years ago, two men named Fatu and Ramji quarrelled over a pair of chickens Ramji had

borrowed and never replaced. The argument ended with Fatu shooting Ramji with an arrow and killing him in front of Ramji's wife. Fatu rushed to Harivallabh and told him what he had done.

The case was brought to the People's Court. The judgement was that Fatu should farm Ramji's land in place of his victim, until Ramji's son was old enough to take over. Also, Fatu had to eat with Ramji's family once a week.

At first, both Ramji's family and Fatu resisted eating together. Fatu was served his meals outside the door. But in time Fatu was welcomed inside.

Of course, none of this was legal. More trouble came when the police learned of the case. They arrested Fatu. But when he was brought to trial, no witnesses appeared! The police told the judge this was because Harivallabh had already settled the case. The judge sent for Harivallabh. In private, Harivallabh reasoned with the judge: 'If you kill Fatu, who will look after Ramji's family?' He convinced the judge that Fatu should be let off.

The judge sent for Fatu, and told him that when he returned to the court he should claim the killing was self-defense. But Fatu told the judge he couldn't tell such a lie. (Adivasi custom accepts killing, but not lying.) Harivallabh finally persuaded him to bend the truth this once.

But back in the courtroom Fatu couldn't do it. He blurted out that the killing hadn't been self-defense at all, and that the judge had told him to lie



about it! The judge declared that Fatu must be crazy. He adjourned the court until the next day, when the court would hear the only eyewitness — Ramji's wife.

The next day Ramji's wife took the stand. She told the court that her husband had been killed by a stranger, and that Fatu hadn't even been in the village that day. (Harivallabh had told her what to say.) Fatu was acquitted. And it was a long time before the government again interfered with a case tried in the People's Court.

The People's Court and village councils also deal with injustices by outsiders. For instance, Khaparya village was controlled by moneylenders who were shopkeepers in a nearby market town. Kharpariya's new village council issued summonses to the moneylenders, asking them to meet with the council and present their accounts. Many of the moneylenders complied, and agreed to fair payments to cancel the debts. But others refused to come.

The village council decided to take action against the moneylenders who were holding out. The villagers walked to the market town and marched through the streets, carrying signs and shouting slogans. They stopped at each of the moneylenders' businesses and picketed. At the end of the day, the moneylenders met with the villagers and reached an agreement.

Another case involved three forest rangers who were collecting taxes from the adivasis. The rangers were making the villagers pay twice what was owed, and pocketing half. This was reported to the People's Court. The Court took statements from the villagers, then sent summonses to the rangers. One ranger came to the Court and confessed. He returned the money and signed a promise not to take extra money again.

The other two rangers didn't come.

The Court asked the rangers' superiors to take action; but nothing was done. Then Harivallabh handed the story to the newspapers, and announced that the adivasis would protest in front of government offices. Soon after this announcement, a high official arrived to look into the Court's complaint. As a result, one of the rangers returned the money; the other lost his job.

Another incident was much more serious. The body of a murdered boy was found in the field of a village near his own. The police came to investigate. They lined up the village men and made them stand on all fours for three days straight, letting them rest only at night. Any man that moved was beaten.

Several nights later, three police returned to the village. They demanded to see a young girl who was said to have been in love with the murdered boy. They took the girl some distance away, and all three raped her. They thrust a stick into her vagina to make her bleed so there would be no evidence of the rape. Then they left her bound and gagged. The village women found the girl soon after.

The People's Court was called into special session. When the villagers heard the story, several of them rose and said they would burn down the police station. The villagers were ready for it, and Harivallabh himself could hardly contain his anger. But finally he convinced them to take a calmer approach.

Several people went to the village, and got all the facts in the case. Then Harivallabh and others set the story before a local police official. The official assured them that action would be taken, and agreed to meet with the Court the next day. When he arrived at the Court, he brought with him a local businessman and a state legislator. The three asked the villagers to forget the whole affair.

But the villagers weren't ready to forget it. The story was sent to the government and to the newspapers, with a threat of further action. The story got wide publicity. Finally, the three police who had raped the girl were removed from service.

But the villagers weren't satisfied. The officers who had supervised the murder investigation still had not been punished for abusing the village men. The villagers decided to press their demands with a protest march. Fifteen hundred villagers marched over forty miles in one day to protest in the two towns where two of the officers were stationed. The march ended with a public rally at 1:30 AM. The march was well covered by the newspapers and radio. Finally, one of the guilty officers was demoted and transferred.

Local businessmen and politicians rushed to the state capital to get the decision reversed. According to reports, the Chief Minister told them he didn't wish to cut short the life of his administration by letting an adivasi uprising grow to invincible strength.

Harivallabh and the villagers are proving that almost nothing can stand in the way of a united community. And building unity is what the People's Court is all about. □

*Mark Shepard is author of the booklet Since Gandhi: The Story of India's Sarvodaya Movement, available for \$4.50 ppd from Greenleaf Books, Weare, NH 03281. A longer work, on the Gandhians today, needs a publisher. Interested publishers can contact Mark at 2215 Baldwin, Arcata, CA 95521, (707) 822-0574.*

*Harivallabh Parikh's address is Anand Niketan, Rangpur (via Kosindra), Baroda Dt., Gujarat 391 140, India. (Letters to India should be addressed in capital letters.) Harivallabh likes visitors, and is head of SERVAS in India.*



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# THOSE AMAZING WOMEN

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BY VIRGINIA BARON

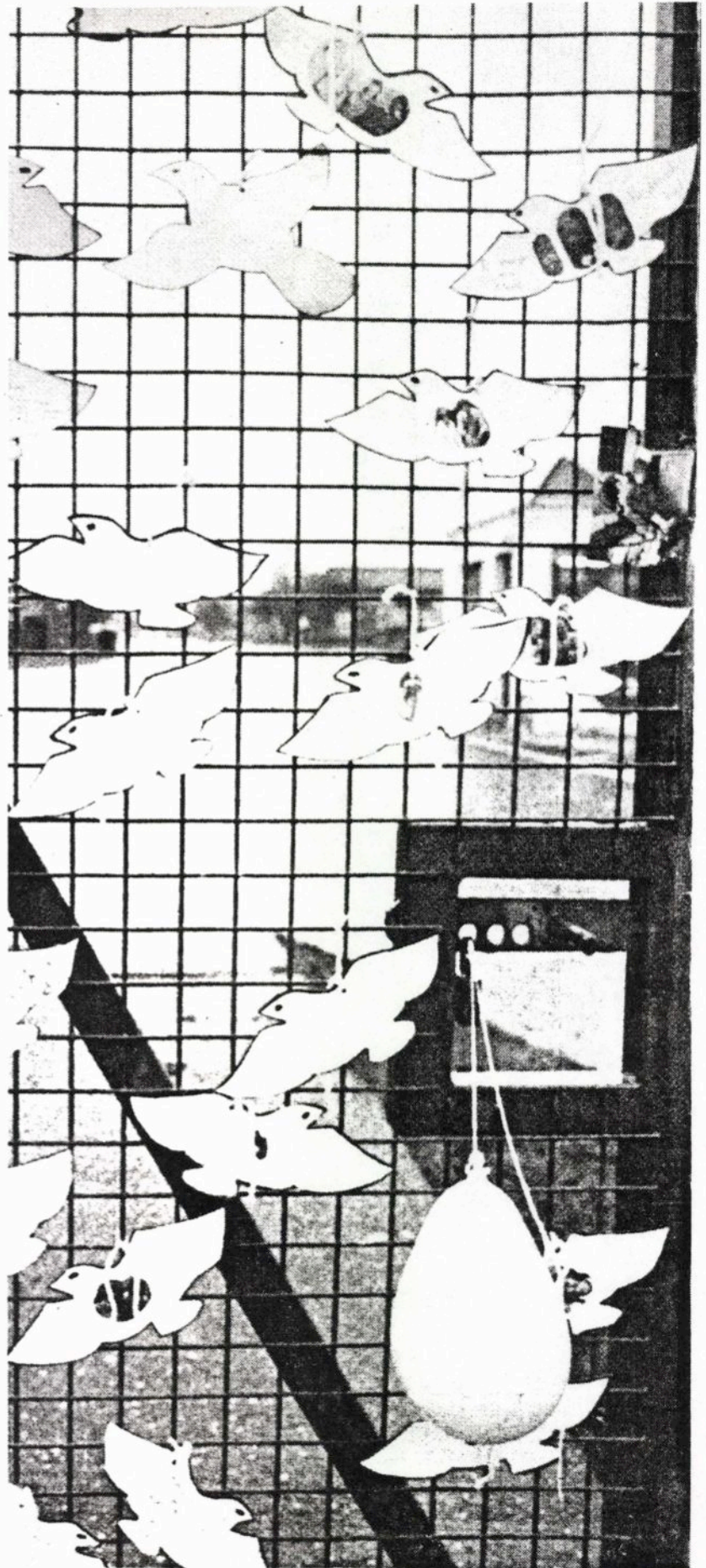
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For hundreds, perhaps  
thousands of women . . .

Greenham symbolizes an  
oasis in the desert of  
patriarchal society, a place  
where you take "time out"  
from the real world.

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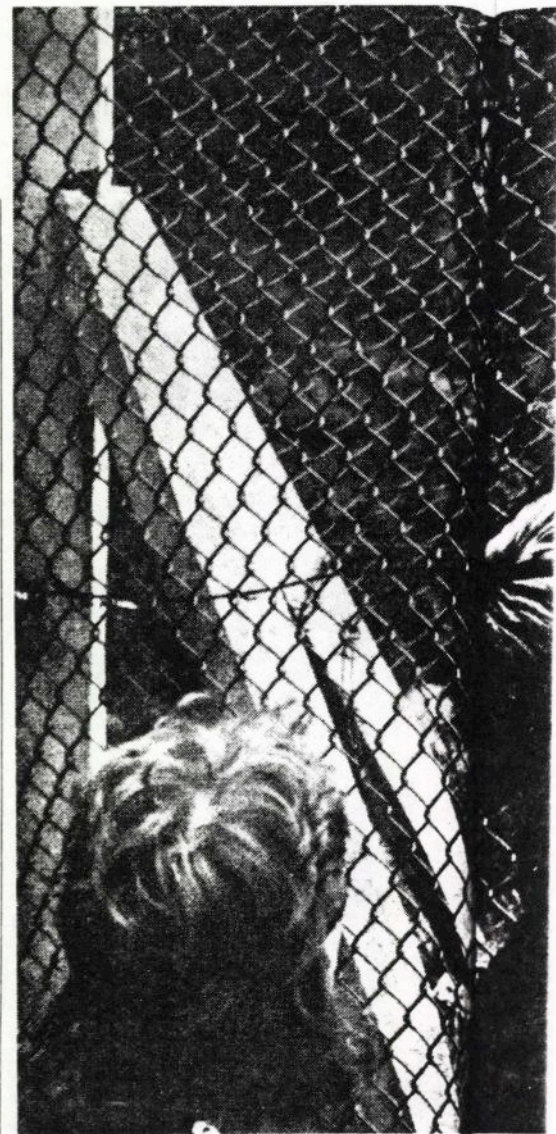
Greenham is haunting. It gets into your head and it won't be shaken out. Each woman's experience varies from every other woman's experience because the cast of characters changes daily and sometimes even many times in a day. Given the physical limitations of the place, the people are all that matter. While I was there I thought I hated it, and for weeks after, I told horror stories about it. Then I began to realize that Greenham had burrowed into my consciousness and was gnawing away at a lot of old ideas. After you've been there, you start to reassess almost everything in life.

Being at Greenham is something like being in a developing country. There is the smell of smoke in the air and it soon gets into your clothes and your hair and then you get used to it and don't even notice anymore. The fire is the center of life since it is the place where you heat the water for tea, cook hot meals, and draw heat for warmth. In the evenings after dark, the fire throws off the only light to gather round. Water, fuel, food and shelter to protect one from the elements are the central concerns of life. It is surprising how easy it is to pass through the mental transition that must take place after leaving the convenience society and entering the women's encampment, where basic survival is at the subsistence level. It is easy because it is for a limited time only, and comfort is not the priority. Most women who go to Greenham come from somewhere that they can go back to, and that is a big difference between life at Greenham and life in a village in a developing country. For hundreds, perhaps thousands of women, from all over England and from other parts of the world, Greenham symbolizes an oasis in the desert of patriarchal society, a place where you take "time out" from the real world. One of the many paradoxes of Greenham is that it is a

luxury for women who come to visit or to stay for limited periods of time. This certainly cannot be said for those who have endured many months of the hardships, abuse and social alienation incurred by their decision to live at Greenham for extended periods, especially during the winter months.

Who are the women who call themselves Greenham Women, why are they there and what is the mystique of Greenham? These are the questions that pulled me to the women's encampment that has been kept alive against all odds since September 1981, when a small band of women, men and children walked from Cardiff, Wales to the Greenham Common Air Base fifty miles from London, in Southern England. The intention of the march had been to focus attention on the proposed site for cruise missiles. When the media refused to pay attention (the commandant of the base actually suggested that the marchers would have to stay a long time before they would receive any publicity), members of Women for Life on Earth, the sponsoring group, decided to stay. There has been a continual women's presence at the base since then and the encampment has received worldwide media coverage, not all of it favorable.

Shortly after sending the summer '83 issue of *Fellowship* to the printer, I sat next to a British businessman while riding a bus to JFK airport. Since I had written an article on summer actions in Britain, I led the conversation to the women of Greenham. "Outrageous," he said. "They're all on the dole, won't work, don't want to. If you saw them, you'd say 'yuk.' British people don't take them into account. It's not that I'm not in sympathy with disarmament. But the British remember when we stood alone, nearly got wiped out. So I favor deterrence but it's not an easy



decision between one and the other."

As he stepped off the bus, the man turned around and said to me, "You go there, to Greenham. You'll see what I mean." Last August, I went to Greenham to see for myself. Hardly a day has gone by since my return that I have not thought about the experience of being at Greenham. I have tried to sort out where it fits into the peace movement, the women's movement and the epoch in which we are living.

It is my opinion that the Greenham

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Women decorating the fence of Greenham Airforce Base in England with symbols of life and peace during September 1984 days of protest.

phenomenon—for it is a unique occurrence in history—should be seen primarily in the context of the feminist revolution that was ushered in by the current women's movement that received its impetus from the publication of Simone de Beauvoir's book, *The Second Sex*, in the 50s. In her book, Beauvoir divided humanity into the "sex that brings forth" and "that which kills," which for our purposes we can see as a kind of shorthand for the war/peace, male/female debate that has been with us since recorded history began.

The women's peace encampment at Greenham Common blends women's issues and peace issues so closely that they become almost inseparable. In their exploration toward an alternative approach to societal structures and in their total rejection of the dominant culture Greenham women are making up for years of confinement and constraints. The historical lack of experience did not mean a lack of hardship, or of the need to endure in spite of inequities in a world that has never valued women as full participants in society. As they

protest the presence of cruise missiles and, by extension, the militarism of the society as a whole as that militarism is manifested inside the fence at Greenham, the women are claiming control of their lives. By their nightly forays into the base through holes they have cut in the fence, they not only mock all claims to security but they challenge the seriousness of the sacred cows of our civilization.

Friends tried to prepare me for the culture shock that awaited me at Greenham. "Don't expect any hospitality committee to greet you," one FOR national council member warned. "Be patient if no one speaks to you at first." I was glad to have had that advice but I was still uncomfortable during my first moments at the Blue Gate (one of the encampments within Greenham), which had been recommended to me by several women veterans of Greenham. After passing the *Women Only* sign, I cut in through some shrubbery and headed toward the circle of women around the campfire. No one acknowledged my presence. A few looked up. Finally, I asked if it was OK if I sat down. An older woman nodded. I put down my duffle and found a space on a log. There was complete silence and in my inexperience I thought that perhaps I was interrupting a conversation. To my great relief, a young woman next to me asked me where I was from and seemed genuinely pleased when I said that I brought the greetings for many women from New York. Almost immediately, her friend arrived and she excused herself to return to London. They had only stopped in for a brief visit. I felt abandoned.

In a matter of minutes, I learned that the regular Wednesday Money Meeting was about to start. The news was grim that week because there was only a total of a hundred and sixty British pounds to go around the seven

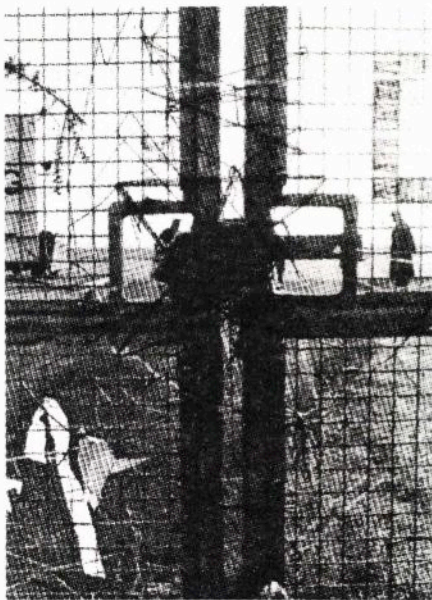


gates. A few complaints were expressed. "What about the money we asked for to fix our car?" "We had no money for food today." "We have women who have to go to jail this week without fine money."

Jenny, who had brought the news, said she knew it was terrible but obviously there was nothing to do about it. The money had dropped off, that's all. Summer is a slow time because people go away on vacations and don't send contributions.

The water in the huge black kettle had begun to boil and a woman stuffed a pair of overalls into the pot and started stirring them around with a stick. Women who were there from other gates slowly got up to leave. Just as I was beginning to be uneasy again, Jenny asked me if I would like to visit Red Gate. I jumped at the chance to go with someone who was cordial enough to want me around. We climbed into an aging car that was full of wet clothes, blankets and bags and drove halfway around the base to what was to be my home for the night, Red Gate.

Custom has it that you become a Greenham Woman after you have been there for a half hour. It would have been reassuring to know that at the time but it took only an hour or so to feel the part. At Red Gate, there were ten women residents and two visitors with their children. As we pulled off the road and parked the car in the field next to the camp, some children with brightly colored painted faces came running to meet us. A baby in a stroller cried on and off, until finally someone picked him up to comfort him while his mother was away doing errands for the campers. Jenny led me into the woods to show me her garden—two cherry tomato plants growing in a thin shaft of sunlight that broke through the trees. Citybred, Jenny obviously took pride in the five pink tomatoes that were



The peace encampment is a collective expression of disapproval by women, of women's traditional roles.

her first crop. After a brief tour and no introductions, Jenny went off to town to take a bath in the house of a friendly Newbury resident and I sat down by the fire.

There isn't much to do at Greenham. Women who've been there agree that time takes on a Beckett quality—waiting for something that never happens. I remember thinking to myself as the afternoon dragged by, "this is the most excruciatingly boring day I ever spent." When three women arrived and sat down in the circle, I found I had already fallen into the Greenham custom of ignoring the presence of newcomers. After half an hour of total silence, one of the visitors said she'd better be getting back to the gate where she was staying. Immediately, one of the Red Gate women urged, "Won't you stay for tea?" in a most hospitable way. I felt as if I had happened on the set of a bizarre movie, the sense of unreality was so pervasive.

There are no rules at Greenham. There are no set tasks and no one volunteers or is appointed to cook meals or wash up or carry water or do anything, practical or otherwise.

There is a total rejection of organization as well as hierarchy. Leaderlessness is a virtue and an unquestioned way of life. All actions are self-motivated. There are no social controls, no roles or duties and no clear definition of rights. The peace encampment is a collective expression of disapproval by women, of women's traditional roles. The cruise missiles that provided the original incentive for the encampment seem to fade in importance when compared to the energy that goes into basic survival and to the development of a workable philosophy of life for women at the camp. Anti-nuclear activism has evolved into a protest against patriarchy which is recognized as the framework for western society. Women at Greenham seem to be actively engaged in the process of forgetting historical expectations and stereotypes, in the effort to pursue an experimental search for a new way to live, to relate, to discover basic truths. The anarchic lifestyle of the peace camp is in many respects the flip side of militarism, with its requirements for discipline and order. I regret to add that the customary debasement of women by the military has its mirror image in the anger, even hatred, that I heard expressed towards men. The degree of verbal and psychic violence can certainly not be compared seriously, but the hostility toward men is widespread.

Nowhere can the gender gap be observed more sharply than at Greenham Common. An aerial view of the base and its environs would illustrate the demographic as well as the sociological phenomenon taking place in the once sedate suburb of London that has become the scene of controversy. At the center the base houses the men and the missiles, symbols of machismo militarism, the arms race, power through force.



## Another woman . . . said, "Once you've been to Greenham, you always want to go back."

hierarchy, dominance, decision-making without representation. The cruise missiles (the ultimate in phallic symbols) and the men who guard them threaten and are threatened (psychologically at least) by the women encircling them. The women's peace camp symbolizes anarchy, liberation, self-determination, alienation and a commitment to finding nonviolent methods to solve problems. The women at Greenham disdain the classic definition of femininity in favor of feminism. They have shown that it is possible for women of widely varying lifestyles—lesbians and heterosexuals, punks and mainstream peace movement members, young and old—to live together harmoniously. All of this is an affront to the military establishment. These women, who believe in their right to protest forces that have the power to destroy them and future generations, are engaging in resistance with a perseverance that is setting new standards in the peace movement. Their success can be gauged by the intensity of the reactions their presence has aroused, not only within the British government (Margaret Thatcher has vowed that she will rid the area of the camp) but in Newbury, with its middle and upper middle class inhabitants, most of whom bitterly resent the women's encampment.

For some women, Greenham serves as a strengthening experience. When I asked women why they were living there, over and over I heard the reply, "To be with the amazing women who are here." Women, who have traditionally depended on men financially and/or emotionally, are receiving their support mainly from women. They are finding freedom from submissive roles and are gaining a new sense of identity. Greenham is a healing community for some, while for others it may have a debilitating

effect. Women who have not been able to function successfully in the outside world become less able to cope with the demands made by society after a stay in the supportive Greenham community, where one's very presence identifies one as alienated from the mainstream.

When I was at Greenham, women were meeting in the woods to discuss inter-gate problems. I was curious to know what the major problems were so I asked Sue, a woman from Blue Gate who often represents Greenham at meetings in cities and towns throughout Britain. We had been talking at some length in one of the two local pubs that admit Greenham women. Sue had become cautious when she learned about my connection with a magazine. She complained about a woman reporter who she thought had overemphasized the dirt and the rats in an article she wrote after living at Greenham for a week. "You won't write anything harmful about us, will you?" Sue asked. She thought for a moment after I asked about the chief sources of conflict among the women and then she replied, "Money, sex and religion." We both burst out laughing. It seemed ridiculous that Greenham women, who are trying to shake off all the traditional trappings in their radical egalitarian experiment, should suffer from the universal complaints of the ages. But they are, after all, just human.

A woman I met in London after my stay at the camp told me, "Most people think the Greenham women are the dregs of society." Another woman who is in the peace movement, said, "Once you've been to Greenham, you always want to go back." At the time, I couldn't imagine that I would ever want to return. But as I look back, I remember Pip, the eighteen-year-old punk with a shaved

head and long plaits hanging down her back. When I woke in the morning, I was relieved to see Pip in the next sleeping bag with her dog, Bellissimo, curled up next to her. Her presence meant that she had been on and off the base in the night without being arrested. I had grown fond of Pip when she defended a woman who was being labeled as promiscuous by saying, "You never understand what makes people desperate." I remember Jez, who prepared a meal over the fire at 1:30 a.m. because she wanted us to see that she was a good cook. I remember Lorain from Quebec whose industriousness broke the doldrums of the afternoon when she straightened out the bender (tent) and organized (if I can be forgiven the use of that word) the food that was stored in the baby carriage to make the kitchen more transportable in case of sudden eviction. I think of Jenny and her garden and her hilarious recounting of nightly forays onto the base, where she knew the names of all the "squaddies" and what their duty hours were.

I think of the conversation at dusk with rain falling softly on the plastic sheet covering the bender. In the safety and security of that primitive shelter, we talked about our desires, fears and vulnerabilities. We exchanged women-stories and laughed and agreed and disagreed and became thoughtful. Although we could hardly have been more different in age, background, education, there was a remarkable bond that grew out of an extraordinary mutual acceptance that I have never experienced anywhere else. □

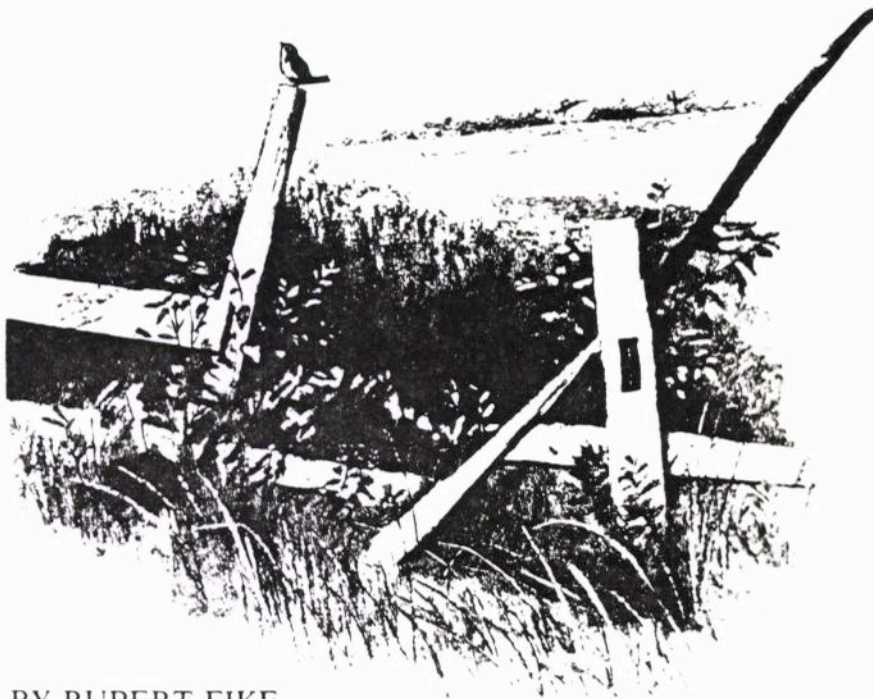
*Virginia Baron is the editor of Fellowship Magazine and has recently returned from a trip to England where she spent time with those amazing women of Greenham Common.*



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# SUNDAY AT THE FARM

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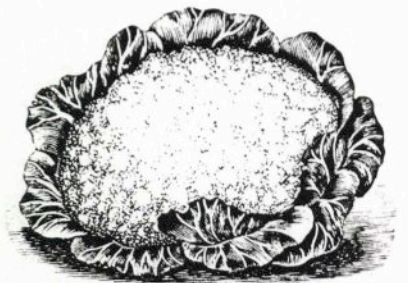


BY RUPERT FIKE

**T**HE MORNING WAS STILL dark as the ache in Randy's knee grew to unacceptable levels, but he knew he wasn't supposed to pay it any attention. That was part of sitting za-zen. He knew that. The Roshis who had handed down the teachings from generation to generation taught that. Just listen to the breaths. Breathe in. Breathe out. In. Out. Let the mind settle, come to rest.

Randy's concentration on meditation wavered, but he knew he wasn't supposed to pay that any attention either. Your mind was going to try and go tangential to rest everytime you sat down. Not that suppression of the bad-boy thoughts was the answer. No, the stray, havoc-wreaking transient thoughts were to be picked up, inspected, tagged for what they were and then disposed of—until the next maverick brain-wave fought its way to the forefront of the forebrain for its brief shining moment on the stage of thoughts that disturb proper zen meditation.

Randy felt that he was really trying this morning, trying to reach that calming next level. The pain in the left knee, however, kept reminding Randy of the story behind the knee pain. The pain was the story; it was like flypaper in his brain. He struggled to simply sit and count his inhalations and exhalations. Just breathe and count, he told himself. In, one. Out, two. In, three. Out, four. In, five. Out, six . . . no . . . no, out four, out four. He had forgotten that in breath-counting one only went up to five and then went back down. Kept your head out of the high numbers. He re-arranged his sitting position to relieve his knee pain. He imagined himself to be the most fidgety and un-meditative of the





hundreds gathered on the dewy Tennessee meadow, waiting for the sun to peak over the tops of the trees on the far hillside.

With the appearance of the sun, the Om could begin, and, mercifully, the meditation would be over and the knee could be stretched, stood upon, relieved. These are Eastern ways, he thought, the subjugation of pain. But here, out in the back-country of America, you had to do wild things sometimes to make a living. That was why his knee hurt, not from just sitting za-zen. The pain came from that crazy, boom truck hook swinging at the end of that crazy, dangerous boom truck winch cable. Monks in Japan never had to contend with wildly careening boom truck hooks, Randy thought, immediately realizing that the thought was a whiny, complaining attempt by his mind to keep from stopping. Why did it resist rest so strongly, he thought, but only briefly. He was re-running the memory tapes of that meeting earlier in the week of the boom truck hook and his knee.

He had been perched on the mossy roof of a '56 Pontiac, only one of the thirty or so junk automobiles strewn across Mr. Calvert's side field. Randy and several other mechanics had contracted to pay five dollars a car (a windfall for Mr. Calvert). They were now processing the junkers and hauling them thirty miles to the crushing machine in hopes of a profit in the profit-poor atmosphere of south-central Tennessee in the mid-Seventies. This was called scrapping, and this field of cars was a scrapper's delight—heavy ones, Buicks, T-Birds, Pontiacs, even an old Caddy in the back with its fins entwined with honeysuckle. A good load of these babies could be \$275

or so at Denbo's Salvage in Pulaski. If they hustled, they could get two loads a day and that was big money for the community . . . but, Randy now wondered, was it right livelihood?

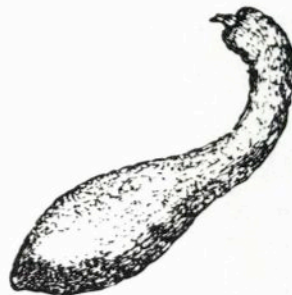
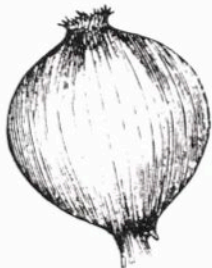
Denbo's asked only three things of scrapped cars: one, bust out all the glass—easy enough and somehow therapeutic as well; two, remove the gas tank which, with the aid of a long-handled pair of bolt cutters was literally a snap; but three, the removal of the seats, was a little trickier. The conventional wisdom among scrappers in Tennessee at the time was to hook a chain around the seat, hook the other end to the mammoth boom truck. Back the boomer up to the car, rev the motor, and, with everyone standing a respectful distance away, the boomer would gallop forward. Then suddenly, like some rare underwater birth accompanied by a violent noise, an orange or pink or blue Detroit sofa would emerge. Sometimes two pulls were needed, occasionally, three, but they always came.

The loading was next. That was why Randy was on that '56 Pontiac. "Come on back," he'd hollered to Andrew, the boom truck driver, "Come on." He extended his arms to grab the swinging hook at the end of the swinging cable as the boomer backed up. But just as the hook tantalizingly approached, the boomer's rear tires ran up a big stump, stalling the motor and causing the truck, cable and hook to swing back away from his grasp. Randy almost lost his balance on the slick roof and waved his arms instinctively, regaining his equilibrium just in time for the eight pound hook to live up to its Newtonian pendulum responsibilities and crash into his left

knee. Ahhh . . . the pain, but it was only a bruise and had indeed gone unnoticed until Sunday morning meditation. Now it hurt. Za-zen, Randy thought, is not for scrappers.

The sky was brightening, but the sun was still thirty minutes away at least, an eternity of sitting cross-legged, striving for what you wouldn't be sure you had if you actually got it. And you weren't supposed to strive anyway. Randy found solace in the awakening birds' chirping. They provided an alto counterpoint to the waves of coughing and nose-blowing that continually wove through the crowd. Wood heat, dry heat, he thought, no wonder there were so many upper-respiratory noises floating around, bothering him. Awww, that's just an excuse, many around him seemed to be really meditating. He began the count again: breathe in, one, breathe out, two, in, three, out, four, in . . . but the breaths brought another reminder of his week to mind, the mind he was trying to put to rest. His own breaths, just a few days ago had truly attained that rosy-scented centering now-ness of regulated zen respirations. Only now, as he clumsily worked at getting to that place, did Randy understand that his encounter with that four foot rattlesnake had been the stuff of which instant meditative states are made.

He had been dozing in the ambulance shed, on duty of course, but taking a mid-morning nap and rightfully so. It had been a rough night—running errands for the three birthings that had suddenly, with lunar precision, sprung into being within hours of each other. That three teams of midwives and helpers were needed meant that one group was a





tad inexperienced . . . which meant that they checked the mother's dilation more often . . . which meant that they ran low on examining gloves . . . which translated into five or six trips throughout the night distributing birthing packs, oxygen, sterile packs, and extra gloves. On the last trip Randy had grabbed a handful of surgical gloves instead of examining gloves. The ladies did not like that and sent him back, bumping down the road in the old backwoods ambulance. Then he had to wake up the sterile pack lady at four a.m. and regretfully inform her that there were no more available birthing supplies . . . which meant she needed an immediate ride to the laundry and autoclave. Three more ladies could go into labor anytime. It wasn't a "bad" night, all these visits to the lit-up energy centers of birthings in the midst of the totally wooded darkness—you just didn't get any sleep, that's all.

Now, at 10 a.m., Randy's dazed dozing was interrupted as a call came in to the ambulance crew. "What . . . what . . ." he sleepily answered buying time to wake up. "Okay, now, what's that again . . . you're sure it's a rattlesnake? Okay, okay, just stay away from it but try to keep an eye on it. The kid herd tent, okay . . . we're on our way." Randy shook Paul, his partner on the 24 hour ambulance shift, "Hey . . . Paul, we gotta go. A snake at kid herd, come on." Randy grabs the snake-stick and runs out the door.

The policy of the community for poisonous snakes was to capture them, take them on a long ride to a remote tree farm and release them. The snake-stick was nothing more

than an old broom handle with a nylon ski-rope nailed to the end in such a way that an adjustable noose could be made by simply pulling back on the rope and lassoing the critter against the end of the stick.

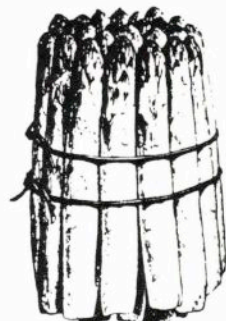
The snake was languid, swollen from a recent meal, lulled into a stupor by its place on a rock in the sun. But it was a big rattlesnake, the biggest Randy had seen on the land, at least eight rattles. All sleepiness left him as the adrenaline of messing with this creature took over. Randy stood upwind and extended the stick/noose directly, ever so slowly, over the rattler's head. The snake, obligingly, raised its head to inspect. That was his chance and Randy took it. Noosing the triangular head, he pulled back on the rope with his right hand with all he had, keeping the left hand extending the stick as far as possible from him. He had it. Or did it have him? The sounds of the rattles and hissing from the aroused, enraged four feet of swinging muscle filled the air with energy thicker than mere sounds. It touched the cave-man consciousness dwelling in each of us. Randy's stomach tightened with the strain of holding aloft a weight at the end of a stick, and at the same time he realized that he had no place to put this thing. In their sleepy haste to get here, they had left the snake deposit box at the ambulance shed.

"A pail, a pail, get a pail . . . quick . . . one with a top," he hollered, not looking back to see who he was yelling to. He heard them rushing back to the tent, leaving him alone with this wild, deadly varmint, straining his gut, grunting with animal excitement. That was when he had become aware of his breathing. It sounded in his head like the breaths

of a scuba diver, in, out, in, out, very zen-like. The snakes wildly flailing kundalini rose though its body, made its way up the stick and entered Randy's body activating his sympathetic nervous system. He breathed in, then out. He had no words for the snake, no thoughts, only breaths. Life force was at the end of that stick, pissed life force, venomous life force. His mind was nowhere else but at the end of that snake stick where another part of God was writhing in pain, struggling for its rightful freedom.

They returned with a just-emptied diaper pail, and Randy felt a certain sadness at having to deposit the snake in the fetid, ammonia/piss smelling container, but it would only be temporary. He also felt a sadness at the loss of that complete now-ness consciousness that he had just experienced. Soon he would be back at the clinic, moping. But that was the trick—treat all endeavors the same, complete attention, be consumed by them. With the snake or the boom truck it was simple. Be consumed in it or get consumed.

Not that that was all Randy could come up with to disturb his meditation. As this new thought drifted through, his first impulse was "Why am I so afraid of simply sitting here, slowing down, coming to rest? The thing was he had walked by the water tower on the way to meditation and noticed that it was almost empty. Had someone not pumped or was the spring motor broken again? He was in charge of the spring motor. But forget that, he thought this is Sunday morning. This was when you stopped to remember why everybody was doing all these things, scrapping cars,





catching babies, keeping the water tower filled.

Ohhh, that water tower, it too disturbed the breath counting. A three-phase electrical motor was necessary to drive the size pump needed to get the cistern water the 150 feet up to the tower. Alas, there was no three-phase for miles. Instead of electricity an old volkswagen bug had been set up on blocks over the spring. Instead of a left rear wheel the VW was equipped with a double pulley whose belts spun the water pump.

The system, though ingenious, was rife with problems. And since Randy was a VW mechanic, the problems came his way. How many nights had he lain in his tent and heard footsteps on his path. "Randy, you up? We can't get the pump motor started." He would, of course, get up for an empty water tower meant that the whole village would grind to an unsanitary halt—no showers, poorly washed dishes and hands, 150 or so sets of soiled diapers began piling up. It was straight back to the last century, quick, with the attendant dysentery, water-carrying, etc. Any of a number of bad things could happen to the water-pumping system and they did. Someone left the key on after pumping, burning the points and exploding the coil. Someone left the hood up after gassing the VW and rainwater filled the gas tank. Someone tipped over a five gallon can of gasoline, and it ebbed straight into the cistern where it was pumped to the tower, necessitating a clean-up. Oil leaks of any kind from the vehicle were directly over the town's water supply. The belts would loosen, break. Occasionally an overzealous or sleepy pumper would overfill the water tower—splat, splat, splat as the

water sloshed over and fell forty feet. A child would be summoned, "Quick, the tower's overflowing . . . run down to the spring and tell them to stop pumping." In short, the health of 500 or so souls was dependent on the quirks and improbabilities of a 1962 Volkswagen bug. And it was Randy's baby. He knew it; everyone else knew it.

So at this point in the meditation, Randy's thoughts were mired in the empty tower and the half-assed way he had fixed the pulley last night. But what was he to have done? It was Saturday night. All the hardware stores were twenty miles away and closed. What he needed was a quarter-inch woodruff key, a half-moon shaped piece of steel which keys pulleys to shafts all over the world. The old key had shorn leaving the VW's axle spinning merrily while the pulley and belts sat motionless.

Lacking a proper woodruff key, Randy had driven to the junkyard and hunted along the ground with a flashlight until he found a likely-looking piece of metal. He put it on the grinding wheel, sparks flying at midnight, until it fit, after a fashion, a very poor fashion, thought Randy. But it had worked and actually filled the tower.

Now, as the sun was just below the trees, as the meditators began to clear their throats in anticipation of the Om, at the moment of most intense spirituality and oneness with those grouped around him, Randy could not drag his thoughts, hopes, fears from the fortunes of a sliver of steel. He imagined the homemade key on the verge of breaking or already having done so. Why had the tower been so empty? Had someone simply

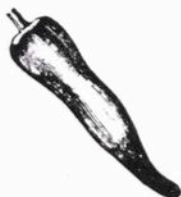
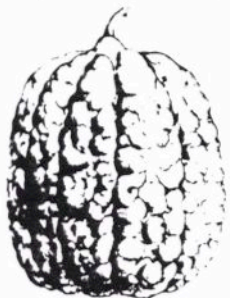
decided to wait until after meditation to pump? Oh, forget it, forget it, he thought.

In, one . . . out, two . . . in, three . . . out, oh, it'll probably hold, if they don't pop the clutch . . . in five . . . Monday he would be at the hardware store when it opened, that was for sure. In, one . . . he arched his back, following the example of others more schooled in the techniques of proper za-zen. Their cupped hands and stillness seemed to speak of the right technique. He copied their example . . . in . . . out.

As the sun appeared, Randy found himself bellowing his Oms with a fullness, a richness of tonality he had not thought possible for someone who had just failed so miserably at meditation. Yet, each breath now was full, strong and clear—vibrating and resonating with all the right parts of his diaphragm, sternum and throat, finally rattling his pineal gland and ringing the bell of contentment. It was a strong Om, fading out after a few minutes almost as suddenly as it had begun. He lay back, sat up, stretched his legs, hugged those next to him, exchanging greetings and impromptu back rubs. He found himself hugging Mark, one of those he had tried to emulate during services. "Nice meditation, huh?" Randy offered.

Mark's eyes sparkled, "Yeah, great. You were so still Randy. I was inspired by you." □

*Rupert Fike lived on the Farm from 1971 at its inception to 1979. He offers a short non-fiction story (names changed) of life on the Farm around 1975.*





# Jubilee Partners

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*To announce good news to  
the poor,*

*To proclaim release for  
prisoners and recovery  
of sight for the blind,*

*To let the broken victim  
go free,*

*To proclaim the year of  
the Lord's favor . . .*

---

We began by uprooting ourselves. There had been years of meeting for prayer and planning with our friends at Koinonia, our Christian community home in southwest Georgia. We had been sure of only one thing: when we read Jesus' sermon on the Isaiah text proclaiming Jubilee—" . . . good news for the poor . . . release for prisoners . . . recovery of sight . . . freeing broken victims"—when we heard these words we got little chill bumps of excitement. We went as far as we could in theory, but it was only after leaving our homes that our vision began to clear.

We found a beautiful site in northeast Georgia, 258 acres of meadows and forest. In the spring of 1979 we drove in across the neighbor's pasture and pitched our tents. Friends helped us dig the foundation for the first house. An entrance road had to be cut, a well drilled, a garden planted—and much more. We soon found that we had taken on a real pioneering experience. With a tremendous amount of work to be done before winter we had limited financial resources and no paying jobs.

All of this was precisely what it took to make us more

sensitive to the far more serious trials and insecurity of the Vietnamese "boat people" whose agonies were so much in the news that summer. Reports of their suffering began to help clarify our calling. For the first time we began to catch a vision of providing hospitality to the homeless, a refuge to the uprooted.

We soon learned that there were millions of refugees waiting helplessly in camps around the world for someone to offer to be their "sponsor." The Jubilee Welcome Center could serve that role in an environment of Christian love.

With great excitement we announced our plans in our first newsletter, still not sure where all the funds and labor would come from to help us meet our target date one year later. The response was astounding: sometimes more than fifty letters a day poured in with money and offers of help. People began to arrive from all over the country, many bringing their own tents and tools. For the next twelve months we made the woods ring with sounds of construction. We were ready with only hours to spare when the first refugees arrived in September of 1980.

Our first guests turned out to be forty "boat people" from Cuba. Over the next two years they were followed by 160 more courageous people from Laos, Vietnam, and Cambodia. Half of them were children. They conveyed their trust and gratitude in many ways and were eager to learn what we could teach them about their new land. As each family arrived we met them at the Atlanta airport, helped them settle into their quarters at Jubilee, and then guided them through a busy schedule of English classes and orientation activities. Meanwhile we worked hard to locate more permanent homes for them all over the United States.

Our work constantly put us in touch with the most compassionate people of our own society. By the end of 1982 we had found new homes for 200 refugees, all of whom had more than repaid our efforts by enriching our lives as they passed through Jubilee.

## **ANO DE JUBILEO: FREEING THE CAPTIVES, HEALING THE BLIND**

The wave of public sympathy on which we had launched our refugee work in 1979 subsided rapidly over the next two years. Our government reinforced that trend by lowering refugee quotas and choking off the flow still further. By the end of 1982 we were faced with the sad reality that there was little we at Jubilee could do for those who remained trapped indefinitely in a state of homelessness in refugee camps around the world.



Meanwhile, however, we had become aware of the growing danger for many refugees already within the borders of the United States. On the one hand we were glad to learn that our country is committed by law to offer political asylum to those refugees who request it. They must have left their own country because of "a well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion." On the other hand we were shocked to learn that up to a thousand such men, women, and children were being *denied* political asylum *each month*—and being flown back into danger greater than if they had never tried to escape in the first place. The actions of many of our immigration officials are in direct contradiction with U.S. and international law and with our own consciences.

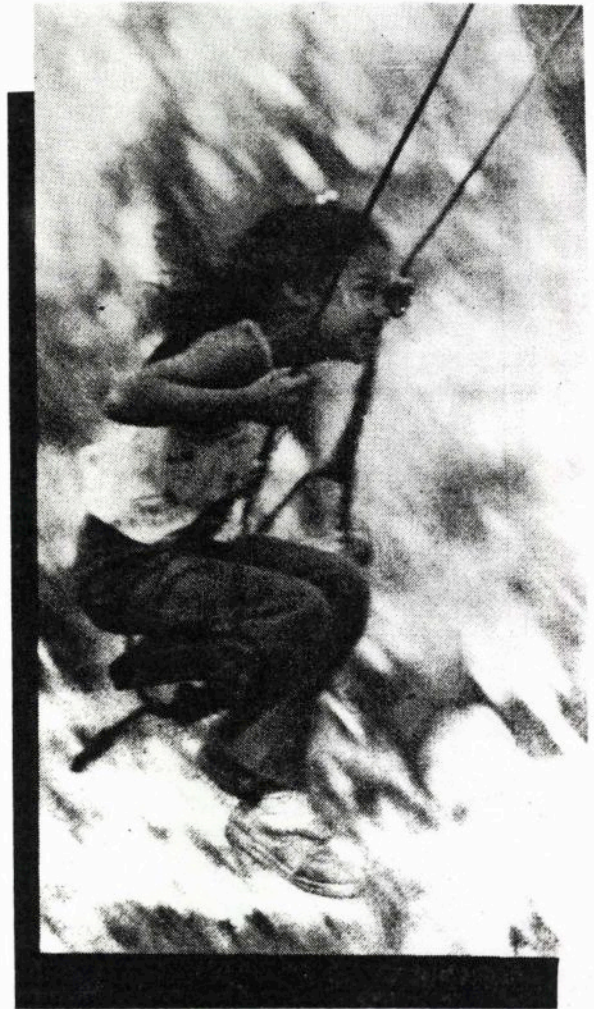
Canadian officials agreed to cooperate with us in a special program in which Jubilee would help Salvadorans and Guatemalans get to Canada to escape deportation. We named it the "Año de Jubileo" program, the "Year of Jubilee," because it was designed both to free the captives and to heal our blindness.

Our representatives in south Texas interview refugees who are in danger of arrest and deportation. We drive our brightly colored Año de Jubileo bus to Texas every few weeks and fill it with those who have passed the initial screening. After a marathon trip back to Jubilee the refugees are interviewed by a Canadian Consul.

While waiting for permission to enter Canada (usually about six weeks later), the refugees are busy at Jubilee. They study English intensively for eighteen hours a week in the classroom. Between classes they go on field trips, attend special orientation classes, get medical examinations, share in bi-lingual worship services, swim, and play volleyball. Most of them hate to leave when the time comes to move on to Canada.

By all indications the Año de Jubileo program has been a success, even though it helps only a tiny fraction of the people who are in danger. About 360 Central Americans have gone through it in 1983 and 1984, many more than we first expected. Our bus is logging close to a million passenger-miles a year. The reports back from our growing refugee family in Canada indicate that the program has been a great help to them.

Through the "Overground Railroad" network set up by friends at Reba Place Fellowship a growing number of churches and communities across the country are becoming directly involved as hosts of some of the overflow from the Jubilee program. Meanwhile, through speaking trips and many reports in the public



media we are reaching large numbers of U.S. citizens with the truth about the suffering our country's policies are inflicting on the people of Central America. Slowly the blindness is being replaced by understanding and compassionate action.

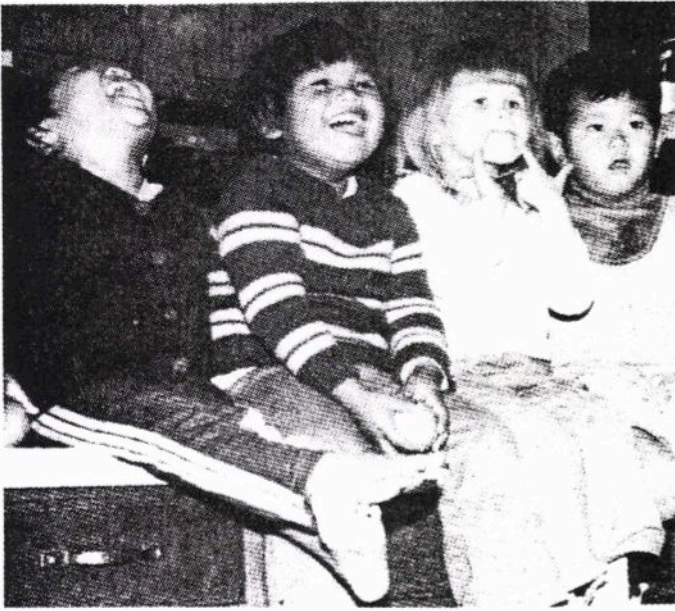
## OTHER MINISTRIES

The fundamental rhythm of daily life at Jubilee is set by work and celebration with the refugees. Nevertheless, our desire to demonstrate the Kingdom of God in our lives draws us into many other activities and concerns as well.

The prisons of Georgia are overflowing with inmates, almost all of them people from poor families or racial minorities. As we see these people being killed in the electric chair, we are painfully aware of the contrast between this legalized murder and the message of Jesus Christ. Working with our friends at Koinonia and the Open Door Community we try to respond compassionately to as many of the prisoners as possible, especially to those on Death Row.

In a quiet corner of our property we have established the Jubilee cemetery, not only for our own use but for





any homeless persons or prisoners who may wish to be buried here after their execution or death from other causes. We are helping to build a hospitality center near a major Georgia prison for support of families and friends of the inmates there. Our purpose is not to excuse the wrong they may have done but rather to counter the official violence that is added to violence already committed. We want to reaffirm in the name of Christ the essential humanity of *every* person and to bring about some degree of reconciliation when possible.

We also devote a significant amount of our time and energy to peace-making activities. We believe the arms race to be against the will of God, absolutely contrary to the spirit and teachings of the Prince of Peace. We find many opportunities to speak and to express in other ways our opposition to the organized violence of militarism. Among other things we serve as the coordinating center for the eastern part of the country in the effort to track the movement of the "nuclear train" which delivers hundreds of hydrogen bombs to military sites each year. Our purpose is not only to protest the continuing deployment of nuclear weapons but also to try to help the public acknowledge and take responsibility for that process. We find that most people have very little knowledge of the military preparations being carried out in their names.

From the beginning we have participated vigorously in local church and school activities. Several Jubilee people make a regular practice of visiting the elderly in the local nursing home. Others serve as licensed foster parents for abused children. Our own children attend the local public schools. We invite the public to fish in our three ponds, and hardly a summer day passes without some of our neighbors doing so.

Comer is a small town with fewer than 1,000 residents. Ordinarily it would be reasonable to expect a

very cautious or even hostile response to the arrival of a "Christian commune" involved in the kinds of issues that Jubilee deals with so often. We are pleased to report instead that we experience a warm hospitality from our neighbors, and we value their friendship very much. Needless to say, we often have very different opinions about controversial subjects, but our personal relationships transcend those differences. We are grateful to God and to our neighbors for that fact.

### LIFE AT JUBILEE

Like many of our friends at Koinonia and other Christian communities, we at Jubilee find inspiration for our way of life in accounts of the early church in Jerusalem (especially Acts 2:42-47, 4:32-35). However, we neither try to model ourselves exactly after the first "koinonia" of Christians nor suggest that all modern Christians should try to live "in community." It would probably be a disaster for most people.

At the same time, however, those of us who have become "resident partners" at Jubilee (adults who have become full members of the community) would all agree that it is a rich and rewarding way of life. We have a level of wholeness and integration in our daily lives that is rare today in our fragmented society. Most importantly we find that this social arrangement provides a good environment for spiritual development as we seek to relate to each other honestly as well as lovingly. Perhaps it is precisely because we have this understanding that we are aware of how far we have to go. There are no "saintly souls" at Jubilee, just plain folks.

At any given time about half of the staff at Jubilee is made up of "volunteers," men and women who have come here from all over the United States and often from other countries as well. The volunteers come from specific lengths of time from as little as three months to a year or more. The program is divided into three terms each year, beginning in January, June, and September. The volunteers spend most of their time working and sharing in almost all aspects of life at Jubilee. There are two special study sessions each week in which they hear presentations or discuss books on different aspects of Christian discipleship. Occasionally volunteers become resident partners. We are always happy to hear from people interested in sharing our lives as volunteers.

Our work with refugees has made us especially conscious of how much of the world's resources we consume in this country in comparison to the great majority of the human family. This realization has



strengthened our desire to reduce our level of consumption and adopt a more compassionate lifestyle. Even though we have managed to hold our overall cost of living below \$5.00 a day per person, we still live quite comfortably—far above the economic level of most people in the world.

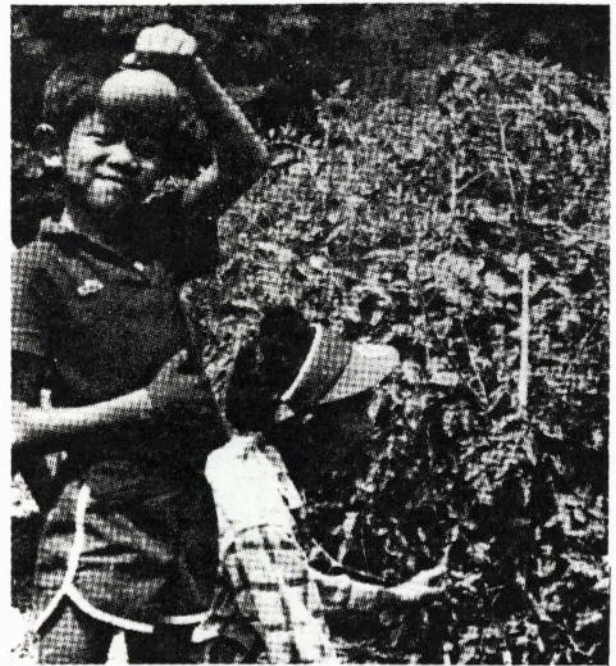
Again, our modest (by U.S. standards) level of consumption is due not to any saintliness of our members but more to the pragmatic economic advantages of life in this kind of community. We build our own houses for a fraction of the usual cost. They are primarily solar-heated with wood stoves for supplemental heat. We raise about half our food in our own garden and buy some of the rest in large quantities at lower prices. We share washing machines and other appliances. Our collection of vehicles (all property of the community) must hold some kind of record for accumulated mileage; we do as much of our own auto maintenance as possible.

Pooling many of our resources and living on a more modest scale materially make it possible to turn more of our time and energy away from economic concerns and toward our central purposes. From the very beginning Jubilee Partners has clearly been a venture in true partnership with a great family of friends all over the country.

In one sense we think of ourselves as “self-supporting”—after all, we all work hard every day for the equivalent of well under a dollar an hour. We stretch every dollar as far as possible, but we depend on our friends to supply those dollars. We do almost no fundraising to support the population of fifty to sixty people that is normal here; but so far—thank God—we have never yet had to slow our work for lack of funds!

Jubilee Partners is a 501 (c) (3) tax exempt organization. Most of our funds come in the form of tax deductible donations. We also welcome non-interest loans. (When we receive such a loan we send a formal Demand Note to serve as the lender’s guarantee. The loan is repaid promptly on request.) A very small percentage of our income is in the form of a reimbursement from the Canadian government for some of the transportation and medical expenses. A copy of our audited financial report is available to anyone on request.

We send out the Jubilee Partners Report four times a year to keep our “non-resident partners” informed about what is happening here. If you are not on our mailing list but would like to be, please let us know. There is no charge for the Report, and we promise not to fill it with appeals for money.



### NOW WE WAIT ON TIPTOE . . .

Our lives are rich and full of the joys of meaningful work, frequent celebration together, and a sense of God’s presence among us. In the first five years of Jubilee Partners’ history we have seen a dramatic demonstration of God’s love in action in hundreds of lives. We have been struck by the power of God’s healing Spirit as we have watched the wounded refugees from many of the poor countries of the world meet a different kind of wounded refugee from the rich countries—and each minister to the needs of the other. There has been much music in it, the music of guitars and mandolins, of flutes and pianos, the laughter of children who once were facing death and the singing of their parents who have found new hope.

We have a new sense of John’s meaning when he wrote, “we have heard it; we have seen it with our own eyes; we looked upon it, and felt it with our own hands; and it is of this we tell. Our theme is the word of life . . . What we have seen and heard we declare to you, so that you and we together may share in a common life, that life which we share with the Father and His Son Jesus Christ. And we write this in order that the joy of us all may be complete.”

In a world where the “rational” choices seem to be either despair or denial of reality, we are seeing new reason for hope. We feel a great responsibility to hold the light up in the darkness, to shout the message of God’s love among us. When we set out from Koinonia we had no idea what wonderful things God had in store for us during our first five years. Now we wait on tiptoe to see what the next five years will bring. □



# LOVE IN THE WORKPLACE

by Dale Holmes

**G**iven its usual romantic connotations, love between adults, consenting or otherwise, generally takes place during leisure time. If, for example, you were an anthropologist studying the loving patterns of typical Americans you would be well advised to plan your field trips for after 5 pm during the week, for the weekend if your research money allowed, you might follow your subjects on their annual vacations. The rest of the time forget it. They'd be at the workplace, right? Love thy foreman? Come on, grow up!

Well, true enough, open displays of physical and romantic affection on the job are ill-advised, especially if you are interested in long term employment. But love more broadly understood does indeed have its place while we work.

## WHAT IS LOVE ANYWAY?

Let's face it. The experience of love, though an especially good and eagerly sought feeling, is so completely personal as to utterly elude general definition in any meaningful way. Your style of feeling, receiving and expressing love is surely quite different from mine but no less valid or real. Moreover, love seems to possess its own organic whimsy, ever protean and self-transforming as if to purposefully defy capture by the rigid wordy concepts. So let's side step philosophical love and focus on practical love, on the conditions which are conducive to allowing love to happen. And then to see if these conditions can be created in the workplace.

## SHARED GOALS

Love requires the mutual fulfillment of needs. When we need something we feel that we must have it to be satisfied. The need becomes defined and takes form as a goal. If someone helps us achieve our need fulfilling goal we automatically feel positive toward them. And if, god be praised, in helping us that other person finds their needs gratified as well they will likewise feel positive toward us.

Mutual cooperation toward shared goals is necessary and conducive to love. Clearly, cooperation exists without love as in team camaraderie, but love without cooperation is most difficult, if not impossible. To establish willing cooperation and thus create an atmosphere hospitable to love there must be a commitment to shared, mutually fulfilling goals.

## HONESTY

Love seems to be most comfortable around honesty. Being honest requires a sense of fairness, openness and respect. This may sound straight from *The Boy Scout Handbook*, but being honest in our dealings with other people is absolutely fundamental to fostering truly rewarding relationships. You can't have one without the other.

We all enjoy and respond positively when we are treated with fairness and openness. Those who are honest with us are attractive. We naturally welcome their company and interaction. We can relax in their presence because we need not be on guard since we trust their respect for us. Conversely, we automatically find repellent those who are dishonest and would rip us off. There is probably no surer way to undermine a relationship than to betray a trust, just as there is no surer way to solidify a relationship than to demonstrate honest trustworthiness.

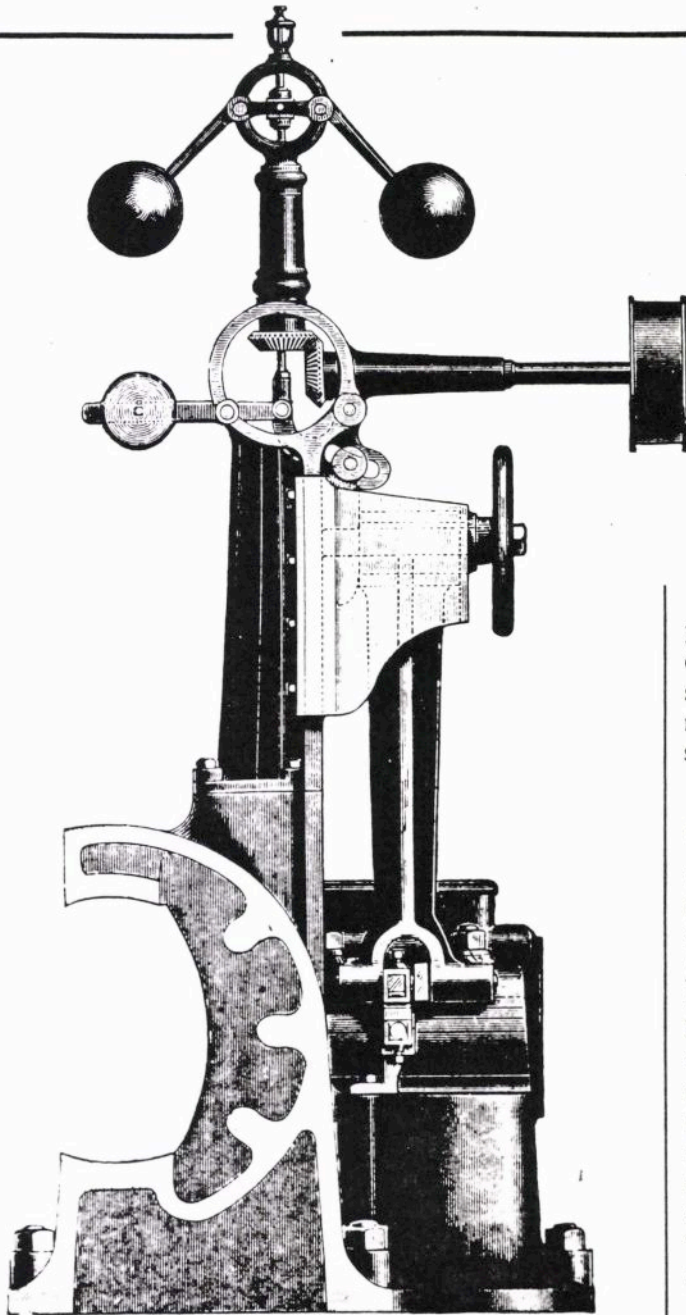
Honesty is not necessarily love, but love is necessarily honest. Though cooperation through shared goals and honesty can exist without a feeling of love, love is most unlikely to be present where either is lacking. They are imperative to establishing an environment supportive of the growth of love.

## HUMOR

Lest this essay take on a moralizing cast and the conditions of love appear somehow burdensomely earnest, it is important to note that love requires a generous element of fun and lightness. Indeed if this playful component of loving others is overlooked our relationships can lack the



## Shared Goals, Honesty and Humor-



relaxed spontaneity crucial to their growth and continued enrichment.

Unfortunately fun and humor often tend to be left behind as we passage into adulthood. Laughing, kidding, and doing things just for the heck of it are generally frowned upon by our parent figure elders. It is as if having and expressing a sense of humor were mutually exclusive with being responsible and productive. Of course humor has a proper time and place. We are all unlikely to entrust our lives to a doctor known for this surgical slapstick. But on the other hand the joy of fun and frolic seems natural enough to us as children and there is no reason to suspect that it does not remain natural to us as adults, ready for mature expression.

When allowed its freedom our playful side can act powerfully to catalyze cooperation and honest communication. Healthy humor requires an intelligent sense of perspective and overview. It creates a safe, nourishing ambiance most inviting to love and emotional sensitivity.

### IN THE WORKPLACE

For the majority of us earning a livelihood is our central activity Monday through Friday. And considering that sleep generally consumes one third of our day, we realize just how much our time at work dominates our waking existence. Therefore, if our work takes up so much of our lives it only makes sense that we should endeavor to make our workplace as pleasurable and nourishing as possible especially with regard to our co-workers. Even though necessity may have dictated our given employment we still must reserve the freedom to express our loving nature on the job. It requires only that we relax and maturely share our time and skills with cooperation, honesty and humor. Then, given these nurturing conditions, love will spontaneously express itself.

It would of course be unrealistic to expect love on the job to plumb the same depths of intimacy we may explore with our blood relatives and committed partners and friends. Yet this should not curtail us from feeling free to express ourselves lovingly as is appropriate to our work setting. As human beings we are after all sensitive, feeling, social creatures. By our very nature we depend on each other for emotional support, for emotional fulfillment, and for love. And this dependence should not be thwarted by our work-a-day role.

Love in the workplace is altogether proper and healthy. If our job stifles its appropriate expression we should consider our priorities and our employment options. And with some initiative and perhaps good fortune we can invite our hypothetical anthropologist to research our loving patterns any time seven day a week. □



# WILL YOUR JOB BE SHIPPED TO A FOREIGN DICTATORSHIP?

## How Your Government Is Making the World Safe for Runaway Shops

With hundreds of thousands of U.S. auto workers unemployed, General Motors recently signed an agreement with the Daewoo Company to produce G.M. cars in South Korea, where auto workers get paid an average of \$400 a month. GM is also planning to import electrical parts from a subcontractor in Haiti who will pay workers \$.40 an hour.

Atari, the maker of Pac-Man, recently laid off a quarter of its U.S. workforce, 1,700 workers, and moved its manufacturing operations to Hong Kong and Taiwan. It will only have to pay Hong Kong assemblers \$1.20 an hour; its U.S. assembly workers received \$4-6 an hour.



American Airlines recently closed its data entry operations in Tulsa, Oklahoma. It hired 200 Barbadians to take over the work—data entry pay is about \$1.50 an hour in the Caribbean, compared with \$9.00 in New York.

In industry after industry and community after community the pattern is the same: companies are closing down and the jobs are moving to low-wage areas abroad.

Those laid off and their families suffer. Other workers worry whether they will be next. And they wonder whether they and their children will have to accept pay rates and working conditions pegged to the cost of labor in Haiti or Taiwan.

### What's the cause?

Much of the "foreign competition" we hear so much about is actually caused by America's multinational corporations, which have been transferring their jobs to poor, underdeveloped countries, such as Taiwan, South Korea, and Brazil, where wages are very low and workers are powerless. American corporations may open their own branches in these countries. Or they use technology, markets, and money to control a "captive" local business. In either case, they use cheap labor to produce goods they can then resell at a high price in the United States.

Profound changes in the world economy have made this export of jobs possible. Corporations and banks have become "multi-national;" they operate in dozens of countries and feel so little loyalty to their "home" country that they will try to turn a profit even at its expense. Satellite communication, supersonic air transport, and other new technologies make it cheaper and easier for companies to move and coordinate their work around the world. The result is what has been

called the "global factory," in which the parts for a car or a computer may be made or assembled in half-a-dozen different countries, each process being done where the cost is least.



### How the government helps multinationals run away

Unfortunately, many U.S. government policies make it easy for the multinational corporations to move their jobs this way:

- U.S. companies pay no U.S. taxes at all on the profits they make in foreign countries as long as they reinvest them abroad.

- U.S. trade laws allow American companies to process a product overseas, reimport it to the U.S., and pay tariffs only on the work done abroad. The



amount imported this way has increased from less than \$1 billion in 1966 to more than \$18 billion today.

■ The Overseas Private Investment Corporation (OPIC) of the U.S. government funds *feasibility studies* for potential foreign investment and provides insurance for American companies against war, revolution, or expropriation.



■ In order to produce in poor countries abroad, the multinationals need roads, airports, water systems, electricity, housing, and other services. The U.S. government, international lending agencies which it largely controls like the World Bank, and private banks backed by the Government

have given and loaned billions of dollars in aid to help develop these facilities for the exporting countries. This money, instead of helping poor countries use their resources and labor to meet their own needs, has helped turn them into "industrial plantations" for the multinational corporations.

■ The governments of these countries usually represent only the rich elite; workers, farmers, and the unemployed have no voice. When they do try to organize unions, political parties, or other groups they are met with police and military terror: mass arrests, death squads, torture. This denial of human rights has a purpose: to provide a docile labor force whom local and multinational companies can safely exploit.

Most of these regimes are not strong enough in themselves to suppress the great majority of their own people. They need outside assistance. Here, unfortunately, the U.S. Government plays a major role. It treats many of these regimes as allies, regardless of how undemocratic they may be or how much they deny human rights. It gives them large amounts of aid—including the guns, tanks, and bombs with which they repress their own people. In some cases, such as Korea, the U.S. keeps American soldiers on hand; in some, like the Philippines, it has military bases that provide support to the local military regime. In many, like Haiti and Brazil, it provides training and support for national police forces that have repeatedly abused human rights.

## Who benefits?

The multinational corporations' export of jobs to low-wage countries would have been impossible without the support of the U.S. government. It has been immensely profitable for the multinationals, who have not had to pay a cent for the damage they've done to the American people.

For American workers the result has been a disaster. Millions have already lost their jobs. Those still employed are forced to compete with virtual slave labor. They are told to accept concessions or their jobs will move to Taiwan. And in the long run they will face ever-lower wages, ever-higher unemployment, or both.

## To protect U.S. jobs, protect labor rights abroad

The multinational corporations have lobbied hard for U.S. policies that have allowed them to transfer their jobs to developing countries and to keep labor there cheap. But the interests of the great majority of Americans are different. We need to end low-wage, repressive labor conditions so that the people of these countries can use their labor and resources to provide a decent level of income for themselves—rather than driving down wages throughout the world.

UAW President Owen Bieber said recently that "Our goal must be the *upward* harmonization of the conditions of employment" for workers in industrialized and developing countries. This will only occur when the people of the developing countries win basic labor rights—the rights to organize, strike, and run their own organizations, free from government interference. Then they will be able to insist on higher wages and less exploitation by multinational corporations and their local elites. American workers will benefit because they will no longer have to compete with semi-slave labor.

## YOUR OFFICE CAN RUN AWAY, TOO



The Analysis and Programming Corporation of Greenwich, Connecticut sends its data entry work to Granada and St. Kitts. A.C. Nielsen Co. sends its magazine subscription processing to Limerick, Ireland. The Satellite Data Corporation sends its U.S. work to Barbados.

As satellite communication becomes cheaper and more convenient, U.S. office work can be transmitted to any place where people can read and write English, such as Barbados, where office workers earn \$1.20 an hour, or even India, where the average income is less than \$260 a year. This poses a special threat to women workers in the U.S., who are heavily concentrated in already low-paid office jobs.



A coalition of religious, labor, human rights, and development groups has been demanding that the U.S. end its support for low-wage, repressive labor conditions abroad. They have called for a positive strategy to extend labor rights to workers in all countries with which we must compete in the global market place. And they have urged that the U.S. restrict trade privileges, military and economic aid, and political support to countries that suppress labor and human rights.

These groups won an important victory late in 1984 when Congress included for the first time a labor rights provision in the tariff laws. To be eligible for reduced tariffs under the "General System of Preferences," countries now must take steps to respect workers' rights, including the right to organize and to bargain collectively.

Here are the next steps:

- Ensure that these "labor rights" provisions are enforced.
- Extend labor rights provisions to all U.S. imports.
- Include labor rights provisions in future international trade agreements.
- Restrict aid given labor rights violators by U.S. government agencies like the Overseas Private Investment Corporation, the Export-Import Bank, and the Agency for International Development.
- Restrict support given labor rights violators by international agencies like the World Bank, the International Monetary Fund, and regional development banks.
- Cut U.S. aid to repressive regimes.
- Support movements for labor and human rights in all countries.

American workers are being played off against the workers of other countries. We're being told that the foreign workers are our enemies. But really we share a common interest. If they weren't being exploited so badly, we wouldn't be losing our jobs. When we learn to support their struggles, the multinationals will no longer be able to blackmail us with the threat of moving our jobs to countries where workers have no rights.

## Keeping the World Safe for Runaway Shops: Some Examples:

### BRAZIL

Brazil has the eighth largest economy in the non-Communist world. With a trade surplus of almost \$6½ billion in 1983, it exports autos, steel, and many other products. Direct US investment increased by nearly \$3 billion in 1981 and 1982 to reach \$9 billion.

Since military rule was imposed in 1964, Brazil has been ruled by five retired generals. According to the U.S. State Department, members of the Sao Paulo police were allegedly involved with some 70 killings. Priests, peasants, journalists, politicians, and trade unionists have been tried in military courts. The government has banned strikes in much of the economy on grounds of "national security;" during 1983, it deemed five unions illegal, removed their officers, and named government appointees to run them.

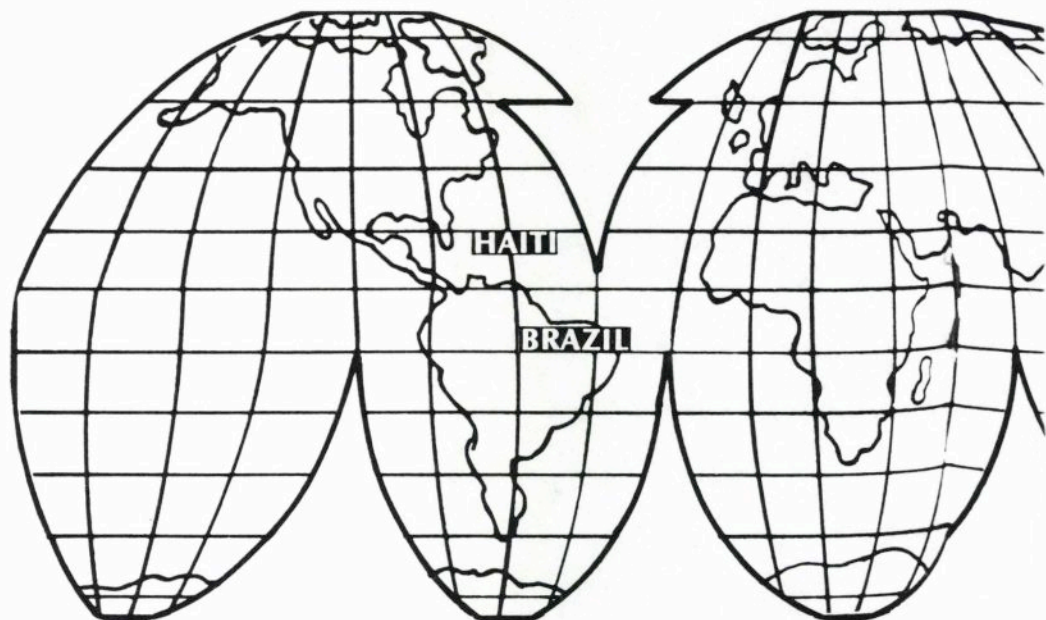
### HAITI

U.S. companies in Haiti employ more than 50,000 Haitians in their own plants and through subcontractors. According to the *New York Times*, "The Reagan Administration is going out of its way to encourage American companies to set up shop in

Haiti." Under Reagan's "Caribbean Basin Initiative," products made in Haiti can enter the United States duty-free. According to the U.S. State Department, "With a minimum daily wage of \$2.64, it is likely that additional foreign business will begin to do business in Haiti."

Haiti was occupied by the United States from 1915 to 1934. Today it is ruled by President-for-Life "Baby Doc" Duvalier, who at the age of 19 "inherited" the government from his father. Haiti is the poorest country in the Western Hemisphere; 60 percent of the population live on less than \$50 a year while about 4,000 families earn in excess of \$100,000 yearly. Despite the country's poverty, military and security account for 35% of government expenditure.

According to the U.S. State Department, "All government power is concentrated in the Presidency." Political opponents are systematically jailed. The government continues to "arrest persons arbitrarily and to beat and torture some." "Less than one percent of Haitian workers are members of unions, and union influence has diminished since the



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expulsion in 1980 of leaders of the only national trade union confederation. . . . The right to strike is severely restricted in practice."

The government of Haiti has received millions of dollars in military aid from the government of the United States.

## THE PHILIPPINES

U.S. corporations have over \$1.4 billion in direct investment in the Philippines; U.S. banks carry \$5 billion in Filipino debt. Minimum daily wages—set by presidential decree—range from \$1.50 down to \$.95.

The Philippines is ruled by Ferdinand Marcos, who, according to the U.S. State Department, "dominates the political arena through his personal power, control of the ruling party, and a number of emergency executive powers carries over from the martial law period." It adds that human rights abuses by Government security forces included "Harassment of civilians, arbitrary arrest, detention, disappearances, torture, and salvaging," or "summary

execution" of suspects. Amnesty International called torture "so prevalent as to amount to standard operating procedure for security and intelligence units."

In 1980, Marcos passed anti-labor legislation designed, according to the *Wall Street Journal*, "to reassure investors, especially foreigners." Marcos can declare that any industry involves the "national interest" and is therefore immune to strikes. He recently arrested more than 50 prominent labor leaders on charges of sedition, subversion and rebellion; this was described by *Business Week* as an attempt to "stave off a nationwide strike."

The Philippines was a U.S. colony from 1898 to 1946. The U.S. maintains two large military bases with some 14,000 military personnel. In 1983 the U.S. pledged \$425 million in military aid over a five year period to the Philippines—even though the islands have no external enemies.

A powerful political opposition, a labor federation with 800,000 members, and a strong human rights movement have been suppressed only by continuous violence.

## SOUTH KOREA

American companies have \$418 million of direct investment in South Korea; U.S. banks have loaned it \$9.2 billion. Manufacturing wages averaged \$1.10. Auto workers get paid an average of \$400 a month. According to the *Wall Street Journal*, there is "a conscious government policy to hold wages down to help make exports competitive." According to Charles Pistor, Chairman of Republic Bank of Dallas, South Korea has "everything we appreciate in terms of leadership, politically and business wise."

South Korea is ruled by the dictator Chun Doo Hwan who came to power through a military coup; the "constitution" gives him almost unlimited power. According to the U.S. State Department, there are hundreds of political prisoners, major government opponents are banned from political activity, police use beating and torture, students are drafted for demonstrating, the press is censored, and opposition meetings are forbidden.



## —WOMEN WORKERS—

### —EXTRA EXPLOITATION—

Women workers in the poor countries are a particular target for corporations that leave the U.S. Their wages may be half or less those of men. Eighty to ninety percent of the light assembly workers in these countries are women. Denied the right to organize and often controlled by their families, they have to accept whatever conditions are offered. At a Philco-Ford plant in Taiwan, 12 women died from inhaling toxic fumes. A study of South Korean electronics assembly workers found that within their first year, 88 percent had chronic conjunctivitis, 47 percent became nearsighted, and 19 percent developed astigmatism. At the Mattel Toy Company in the Philippines, a woman worker says, "We call our company 'motel,' because we are often told to lay down or be laid off." It's little wonder that in South Korea, the Philippines, and many other countries, women have been in the forefront of the struggle for labor and human rig!



In 1980, according to the U.S. State Department, the South Korean government forced most of the presidents of national trade unions to resign and prohibited them from working in their industries for three years; it forced the only national union center to disband its regional organizations and forbade it to hold national-level conventions. The State Department reports that collective action and strikes "are to all intents and purposes forbidden."

The U.S. maintains nearly 40,000 U.S. troops in South Korea. It provided \$186.7 million in military aid in 1983, and has given over \$14 billion in aid since the Korean War.

## TAIWAN

U.S. investments in Taiwan increased from \$245 million in 1976 to \$510 million in 1980. Two out of three black-and-white TV sets sold in the US are made in Taiwan, mostly by American manufacturers. Hourly manufacturing wages average \$1.37. For apparel workers it's \$.68.

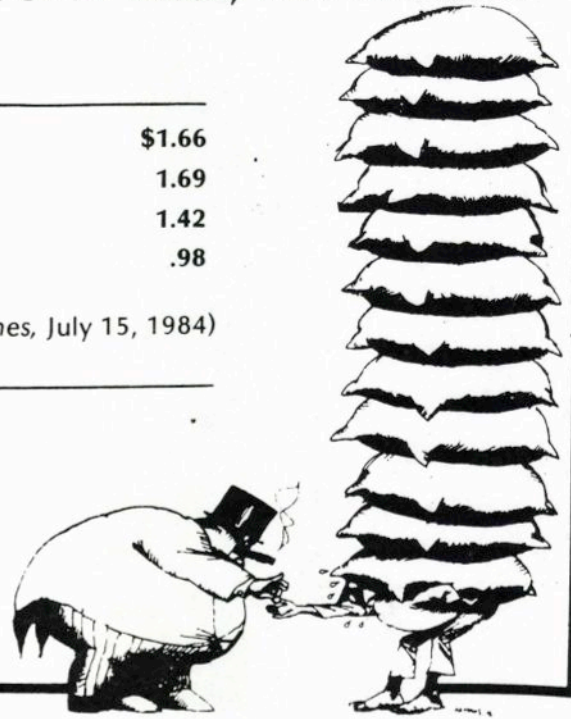
According to the U.S. State Department, Taiwan's government is "essentially a one-party authoritarian system;" power is in the hands of "the small leadership group from mainland China who came to Taiwan after World War II." The native Taiwanese compose 85 per cent of the population; but the majority "have little input into the political decisions affecting them." It's illegal to form an opposition party; hundreds are in prison on charges of sedition; civilians are tried in military courts; all daily newspapers and TV stations are owned by government supporters; political meetings are suppressed by martial law; there have been no general elections for the top governing bodies since 1948.

According to the U.S. State Department, "Labor unions do not exercise significant influence either in the economic or political sphere. Walkouts and strikes are prohibited under martial law."

## IS THIS WHAT YOUR CHILDREN WILL EARN? AVERAGE HOURLY WAGE, 1983 ESTIMATE:

Taiwan	\$1.66
South Korea	1.69
Singapore	1.42
Hong Kong	.98

(Los Angeles Times, July 15, 1984)



## AREN'T THE AMERICAN GOVERNMENT AND WORKERS HELPING FOREIGN WORKERS TO ORGANIZE?

In many Communist countries, the ruling party organizes unions to back the government and keep workers from forming independent unions they themselves control. Third-world dictators use the same techniques. In Taiwan, for example, nearly all large enterprises in the "Export Processing Zones" have unions which workers are forced to join; 90% are unionized. But they are "company unions" which can only represent the workers in one company; there are 161 different company unions in the Zones. None has any say in setting wage rates, nor do they have the right to strike.

Unfortunately, the U.S. government and some U.S. unions have at times supported such "captive" unionism, rather than genuinely independent unions controlled by their members. In Latin America, the U.S. government and parts of the U.S. labor movement have backed the American Institute for Free Labor Development (AIFLD). The first chairperson of AIFLD, which has trained hundreds of thousands of Latin American "Labor leaders," was J. Peter Grace of the W.R. Grace Company; Nelson Rockefeller served on AIFLD's board of trustees, and it has been offered financial support by such multinational corporations as United Fruit, Anaconda, Merck and Company, and Pan American.

The Asian American Free Labor Institute (AAFLI) plays a similar role in Asia. An expert quoted by the New York Times noted that in South Korea, for example, "It cooperated closely with the Federation of Korean Trade Unions and the Korean Government, even when it was clear that the federation had become a Government tool" while independent unions were suppressed and their leaders arrested and tortured. Even more shocking is the fact that a similar U.S.-backed organization, the African-American Labor Center (AALC) supports continued U.S. investment in South Africa.



## DON'T MULTINATIONAL INVESTMENTS HELP THE DEVELOPING COUNTRIES?

When the multinational corporations use a developing country as a base for exporting, they may increase jobs in the short run. But the longterm effects on many countries has been devastating:

■ Much of the available local wealth is soaked up by the export sector, so that industries and farms that produce for local needs deteriorate. The result is increasing unemployment, massive urban poverty, and greater dependence. Many countries have actually had to increase their food imports even as they produced more for export: food production in Haiti has fallen 10% in less than a decade; South Korea, which was food self-sufficient in 1960, now has to import almost half its food.

■ The employment the multinationals provide is highly insecure; they can—and they do—pick up and leave developing countries, just as they do developed ones.

■ In order to lure the multinationals, developing countries give heavy land, utility, and tax subsidies. They keep wages low by crushing unions and other efforts by working people to organize. They allow their people to be exploited, but most of the benefits go to a tiny elite. In Haiti, for example, more than half of the net value added in the export sector of the economy goes to 500 individuals who own or manage the companies.

■ Developing countries have amassed tremendous debts to richer nations and banks in order to build their export industries and their supporting infrastructure. Many have not made enough from their exports to repay these loans—contributing to the much-publicized “debt crisis” of the third-world countries. To pay back the loans they are forced to cut wages, reduce services, and increase exports. The result has been to make many people in these countries still poorer—and to increase the pressure on American workers.

■ The basic problems of these countries stem from the fact that they are ruled and their resources are owned by a very small, very wealthy elite, while the great majority are excluded from all power and live in extreme poverty. The support given the elites by multinational corporations and the U.S. government and military help perpetuate this situation. What these countries need most is the opportunity to use their own human and economic resources to meet their own needs. Many of them, including Brazil, Korea, and the Philippines, have strong movements for democracy and trade unionism which aim for a more just division of wealth and power. If we really want to help the poor of these countries, the first step is to stop supporting the regimes that suppress them.



## A coalition for human and labor rights

Many labor, religious, human rights, and development organizations are supporting legislation to include labor and human rights requirements in U.S. trade policies. For more information, contact:

**Interfaith Action for Economic Justice**  
110 Maryland Avenue, NE  
Washington, DC 20002-5694

**North American Coalition for Human Rights in Korea**  
110 Maryland Avenue, NE  
Washington, DC 20002

## commonwork pamphlets

Commonwork Pamphlets is a not-for-profit publishing collective based in New Haven, Connecticut.

Commonwork publishes four or five pamphlets a year. They vary in subject, but all are conceived with three goals in mind: to bring an independent radical perspective to bear on an issue or political problem; to fill gaps in information left by other organizations and media; and to speak in a language and style accessible to general readers and working people.

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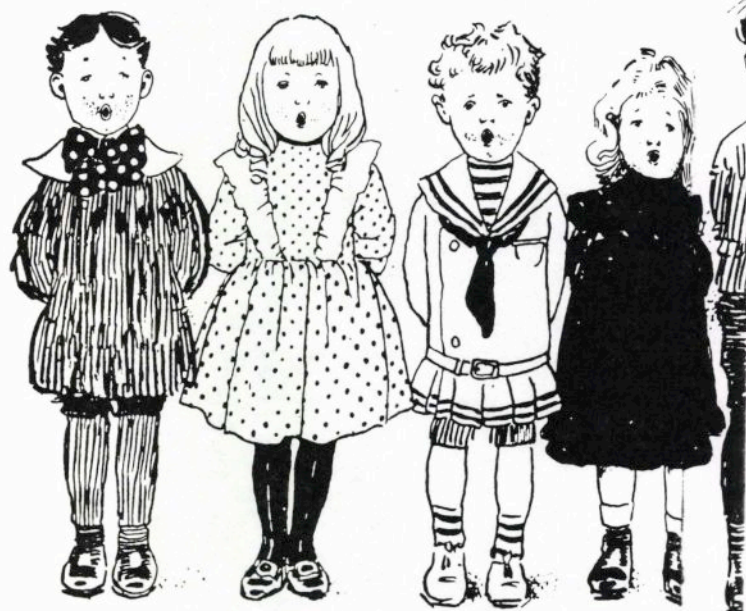
*The Office of Publications and Information of the National Consumer Cooperative Bank sponsored this project by Kathryn Hansman-Spice, a summer intern under the supervision of Daniel Zwerdling. This project was undertaken on the conviction that the future strength of the Co-op Bank depends on the development of leadership and committed membership in cooperatives in every region. Without first hand knowledge of how to function effectively in cooperative efforts at their own level and how co-ops can be a tool for solving their problems, young people will not join the cooperative movement—organize, join and lead coops. This resource is available to all those wishing to strengthen the cooperative movement.*

*You may request a copy of the complete report or permission to reprint from the NCCB, 2001 S Street, NW, Washington, DC 20009. Please send any additional listings and sources of cooperative books and games to Communities c/o Wenig, 15 Lovefield St., Easthampton, MA 01027.*

*Kathryn Hansman-Spice is a specialist in early childhood education, with a Master's degree from the Bank Street College of Education, New York. She is currently a candidate for a Master's degree in Family and Community Development at the University of Maryland.*

*She has served as a teacher-trainer in various educational settings; as Coordinator of preschool programs at the Rosemount Center in Washington, DC; as part time instructor in childhood development courses at The Catholic University and Federal City College, in Washington, DC; and as a consultant to Peace Corps education projects in West Africa.*

*She is the author and co-author of several previous publications, including "Building Trust and Autonomy in Young Children," Success in Teaching Series, and "Classroom Dynamics," in Teaching Exceptional Children.*



# Education for C

**T**HE ROCHDALE WEAVERS made it clear that education is an essential aspect of cooperative development. The 2½ percent of their surplus saving that was set aside for cooperative educational purposes continues to serve as a fundamental principle: *for a co-op to serve as a viable economic enterprise, it must make sure the membership understands the attitudes and skills for working together, and it must attract more members by reaching out to the community to let others see how a co-op serves the needs of its members and the wider community as well.*

Membership in a co-op takes energy, commitment and skill. Many of the educational programs focus on management techniques, and training for leadership on Boards of Directors. This type of education is critical, of course, but it is not enough by itself. Co-ops are faced with the





# or Cooperation

BY KATHRYN HANSMAN-SPICE

problem of maintaining loyalty and commitment of a larger membership who do not sit on the Board of Directors or head a committee.

Education about the value of a cooperative way of life is essential, but it happens best through informal channels, through active participation in some part of the operation that is modelled on principles of cooperation. To sustain commitment to a cooperative, people must see that cooperation works—that it meets a personal need. The needs may differ according to individual goals and the type of cooperative, but self-interest is definitely involved for each person. This is especially true for young people—they must learn about cooperation and co-ops by participating in planning and running a co-op.

The search for materials to teach cooperation raises the problem of

translating abstract concepts into terms that children can relate to. A cooperative organization is based on principles of democracy, individual freedom, equity, mutuality and others, but different people and types of cooperatives act on these principles in different ways.

How does an educational program deal with the fundamental paradox that a cooperative must compete in order to survive? It is not enough to promote cooperation as altruism—helping others for the good of mankind. It is necessary to explore: *What is the relationship between cooperation and competition?* How do you deal with different motivations? People may cooperate with others to: exploit people; compete more effectively; and promote one's self-interest.

Any attempts to plan educational programs need to be based on further

exploration of the value systems which underlie the development of cooperatives.

In searching for materials, I have come across different views:

1. *Competition as an essential survival skill.*

Given the competitive nature of our society and the focus on getting ahead through personal drive and initiative, some people feel that we do young people a disservice by teaching them to cooperate. They see cooperation and competition as separate, opposing forces. If you teach children to cooperate, you are denying them the survival skills necessary to get ahead.

2. *Cooperation as ideal way of life.*

3. *Loving competition: getting ahead with others, not getting ahead of others.*

The materials that are discussed here represent the last two points of view.

To teach cooperation, it is important to start from children's own understanding of what it means to them. To understand what cooperation is, I talked to the experts, age 3 to 12. The complexity of the concept and the changes in children's ideas as they grow older is highlighted by these quotations:

Sometimes when I'm drawing pictures of snakes, of poisonous snakes, and I ask Meredith to help me, she'll help me." (Benjamin, 4)

"Yesterday my Mom was baking a cake and I helped. She sort of needed help." (Meredith, 6)

"Cooperation is good. If we didn't have cooperation, everybody would be bad, sort of bad. We'd have lots of orders. Nobody would be following the rules of anything. Everybody wouldn't share their toys, wouldn't share a chair, wouldn't let anybody come in the room they were in." (Meredith, 6)





“Cooperation is two things. Cooperation means you all work together; you all take a part of one kind of thing you’re doing; like cleaning up a room, you all take one part of the room and clean that up. Or you all work together on one thing, like on the parachute. Everyone’s together and we all have fun to make the parachute go up.”

(Rebecca, 7)

“I cooperated when I didn’t tell the secret.”

(Rebecca, 7)

“Playing hide and go seek. No one wins; it is just fun.”

(Jimmy, 10)

“When you help other people. We do different parts. If someone can’t do one part good, the other person does it.”

(Amy, 11)

To young people, cooperation is seen in specific terms: behaving—doing what you’re told; sharing—beloved possession; following the rules—because you’re told to; helping each other—clean up a room; working together—to bake a cake; solving problems—such as who goes first; and making decisions together—to change rules of the game.

The concepts children have about cooperation depend on at least two general factors:

*Time/Maturation:* children’s thinking changes over time. It follows a general progression as the child matures from concrete to abstract; here and now, to far away in time and

distance; and self to other-centered. A child’s conception of cooperation and the ability to work together is related to his or her level of cognitive development, to the level of thinking skills. A child who can only see the world from his or her own point of view may behave and follow rules to avoid punishment and gain approval from authority figures, without real understanding of the spirit of cooperation.

*Interaction:* Children need more time to learn to cooperate. Children learn through active interaction with materials and ideas.

To learn to cooperate, a child must be around people who think cooperation is important. Otherwise, the child’s interactions will teach other values, perhaps, that winning is always the top priority. If getting ahead at the expense of others is valued by a child’s parents, friends, and teachers, a child learns that only competition is good.

Education is the process through which the principles of cooperation are put into action. The more the educational process allows for meaningful interactions, the more opportunity young people have to sort out: who they are; how to relate to others; and how to solve problems that have meaning for them.

#### **What resources support the education process?**

Young people learn from interaction with people, materials and ideas. Each of these are critical components for learning about cooperation and cooperatives.

*People:* Adults who berate children while trying to teach respect for others create confusion and distrust. Adults model their values through the nature of their relationship with each child, and through the structures they establish for decision-making at home or school. Teachers who only lecture

about democracy deny children the opportunity to learn to make decisions and function in a group democratically.

Adults learn from each other too. In order to respect children and model cooperative processes, teachers and parents need to be respected by others and to have the opportunity to participate in democratic decision-making.

*Materials:* The structure of games and the content of books convey a value system. Young people need the opportunity to play games that minimize winning at all cost. They need to read books that show people respecting each other and working together to solve problems.

The relationships that are involved in using materials must support the values being taught as well. Games offer a rich opportunity for parent, teachers, counselors to play on an equal level with young people, so that each person’s contribution is respected and valued. Reading books is a cooperative venture, if parents and librarians take the time to be with a child—to talk, share, feel close.

*Ideas:* The open sharing of ideas in a two-way, cooperative process teaches young people that they have something to contribute and that they can take responsibility for both expressing their ideas and acting on them.

#### **What materials teach children about cooperation?**

*Children’s Literature:* Books play an important role in the education of children. Children sort out who they are and how they fit into the world through the characters and stories they read about. What children see and hear about in books can confirm their own life experiences or expand their horizons.

Books can be seen then as important tools for teaching about coopera-



tion, through both the content of the stories and the process of reading. If children read only books which focus on competition and winning at all cost, they miss an opportunity to think about friendship, working together, or mutual problem solving. Reading stories together is in and of itself a cooperative event in the family, school or among friends. It is a time to talk, feel close and share ideas.

Parents and teachers who want to use this special time to introduce and confirm the value of self-awareness, respect for others, or working together for mutual benefit are hard pressed to find appropriate literature. Libraries provide listings of stories under special headings, such as Tales of Witches, Warlocks and Wizards, or Super Books, but the theme of cooperation has not been used as the basis for selected readings. Even the Subject Guide To Children's Books In Print does not have a category of "cooperation."

#### Selecting books on the theme of cooperation

As I read through some selections of various experts in the field, I was forced to confront the complexity of the concept of cooperation myself. Do I select books that focus on cooperation as working together for common benefit, or on the attitudes and skills a child needs to develop in order to learn to work together, such as self-awareness and confidence, respect for differences, listening to other points of view, helping each other.

I considered the relationship between cooperation and competition. Do I select books that model cooperation for mutual benefit, excluding books in which someone cooperates for personal self-interest to get ahead of someone else? Am I compiling a list to promote a specific view of

cooperation,—as a valued way of life, or as a means to an end for example?

As I shifted through the issues, I decided on three general guidelines: 1. *I would not attempt to differentiate principles of cooperation as categories for book listings.*

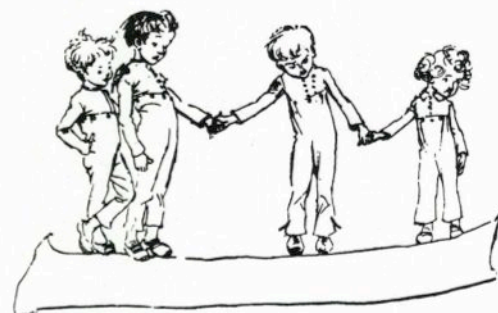
Since cooperation is a multi-faceted concept that has not been clearly defined this listing could only be a beginning attempt to gather together books that related to the theme of cooperation. Later refinements could differentiate subcomponents into headings such as: Friendship, Self-awareness, etc.

2. *I would use developmental stages as a general framework for considering which books are appropriate.*

Preschool children are egocentric, seeing everything from their own point of view. As they mature, and learn by interacting with others, they grow in the ability to see things from other points of view. Part of this growth depends on maturation over time, but at each stage, interaction with people, materials and ideas is essential.

Children's thinking changes along a continuum from concrete to more abstract from here and now to far away in space and time, from self to other-centered. In terms of the development of the concept of cooperation, you can see the change from preschool through elementary as the child learns first about him or herself as a basis for moving on to play with others, share, listen to other points of view, work in a group, and solve problems through group efforts.

A book for 12 year olds which focuses simply on playing together may not match the child's developmental maturity and readiness to help design and follow through on a group project. Similarly, a four year old may be turned off by a book stressing group decision-making, when he or she is struggling to sustain friendships



for the first time.

3. Given the time limitations, I decided to *limit most of the annotations to picture books and easy readers.*

The books for older children required more time for reading and absorption than I had to allow. I therefore developed a list of books that would be appropriate for children from preschool through grade three.

**T**he issue of stereotypes is basic to discussions of cooperation. To work effectively with others, each person needs to have developed confidence in oneself, respect for other points of view, and an appreciation of the contributions each person can make. If a person expects girls to be passive and boys to be assertive problem solvers, the stereotype can only get in the way of seeing the individual skills each person brings to the group. Stereotypes regarding race and ethnicity create similar barriers to cooperative efforts.

It is important that children see models in books that do not reinforce these stereotypes. It is even more important that someone take the time to talk with a child and listen to his or her thinking. A book that shows mothers cooking and fathers fixing can be the basis for a very meaningful conversation: Do you know fathers who cook? Does your mother fix things? etc.



# The List



## Books

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### PRESCHOOL BOOKS

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**All of a Kind Family**, *Sidney Taylor, Follett, 1951*

A series of books describes the life of five high-spirited girls growing up on New York's Lower East Side at the turn of the century. The day to day adventures are filled with warmth, humor, companionship and family togetherness.

**Amos & Boris**, *William Steig, New York, Penguin, 1971*

Amos, a mouse, built a boat, only to face the peril of drowning when he rolls off. Boris, the whale, saves his life and carries him back to shore. On the trip they become devoted friends. Year later, Amos is able to repay the whale when he is stranded on shore. Mutual admiration and respect, in spite of their differences, is the basis of a very cooperative friendship.

**Amy and the Cloud Basket**, *Ellen Pratt, Illustrated by Lisa Russell, Chapel Hill, Lollipop Power, P.O. Box 1171, Chapel Hill, N.C. 27514, 1975*

In the village of Pan, men and women worked together, with men gathering clouds in a basket to uncover the sun and women spooning it on the moon to hide it in the day. In school, boys and girls learned the skills until age ten when they could work with the adults. Amy

questions the separate training for girls and boys, encouraging freedom of choice. The villagers work together but their cooperation is enriched by the choice of tasks.

**Arthur's Christmas Cookies**, *Lillian Hoban, New York, Harper & Row, 1972*

Determined to *make* a present for his parents, Arthur, a chimpanzee, tries to make cookies with the help of his sister and two friends. Many messes and mishaps later, the cookies are cooked but inedible. As they talk about what happened, they realize that a wrong ingredient was added. The group discussion sparks a creative resolution: Arthur paints the "salt cookies" for Christmas ornament presents.

**Ask Mr. Bear**, *Marjorie Flack, New York, MacMillan, 1958*

Animals help Danny find a present for his mother's birthday. Nothing they suggest seems right until Mr. Bear whispers the best suggestion. Danny runs home to give her a Bear Hug. The simple, colorful illustrations and repetitive pattern make this book appealing to very young children.

**Best Friends**, *Miriam Cohen, Illustrated by Lillian Hoban, New York, MacMillan, 1971*

Jim is unsure that Paul is *really* his best friend. Competition for friendship in the pre-school classroom shakes their close ties until they work together to save the baby chicks. Having solved the problem together in a crisis, they can feel deep down that they are best friends.

**The Blind Men and the Elephant**, *Lillian Quigley, Illustrated by Janice Holland, New York, Charles Scribner's, 1959.*

This old Indian Fable tells of six blind men who touch different parts of an elephant and claim that an elephant is like a wall, snake, spear, tree, fan or a rope. Each man asserts that his view is the correct one until the Rajah suggests that the whole truth can only be told when all the parts are put together.

**The Case of the Hungry Stranger: An I Can Read Mystery**, *Crosby N. Bonsall, New York, Harper & Row, 1963*

Tubby, Snitch, Skinny and Wizard, budding private eyes operating out of a clubhouse, work together to solve the mystery of the lost blueberry pie. Led by Wizard, they track down clues and eventually discover the culprit, a dog with blue teeth. Rewarded by Mrs. Meech with another blueberry pie, the boys include Mop, the dog, and his owner, Marigold, a girl. The humorous tale will delight six-year-olds and other beginning readers who can identify with the dynamics of clubhouse relationships.



**Charlotte's Web**, E.B. White, Illustrated by Garth Williams, New York, Harper & Row, 1952

A very moving, poignant tale of friendship in the barnyard. Charlotte, a spider, ingeniously carries out a plan with the cooperation of Templeton, the rat, and other animals, to save the life of Wilbur, the pig. Templeton cooperates out of self-interest, for he thrives on Wilbur's left over food; Charlotte weaves webs with words of praise to create the illusion that Wilbur is too special to die. She helps Wilbur because she likes him, and gives her own life extra meaning in the process. This book is a must for all elementary school children and adults who are open to be moved by the life and death of very special relationships.

**Elephant in a Well**, Marie Hall Ets, New York, Viking Press, 1972

When Young Elephant fell in a well Horse, Cow, Goat, Pig, Lamb, and Dog offered to help, one by one. Pulling together, they could not get Elephant out of the well. They laughed when Mouse wanted to help, but discovered the Mouse was just what they needed. The simple repetitive story line highlights the importance of each animal's contribution to the group effort.

**Evan's Corner**, Elizabeth Star Hill, Illustrated by Nancy Grossman, New York, Holt, Rinehart and Winston, 1967

In the crowded city, Evan takes responsibility for fixing up a corner of the apartment as a place of his own. His brother watches enviously as Evan paints a picture, digs up a plant, gathers crates for furniture, and earns money to buy a pet turtle. Each new addition leaves Evan vaguely dissatisfied until he leaves his corner to help his brother fix up his own space.

**Frog and Toad are Friends: An I Can Read Book**, Arnold Lobel, New York, Harper & Row, 1970

The adventures of Frog and Toad highlight many facets of a friendship. One friend helps the other wake up to the new Spring time world, find a lost button, or handle sadness. Beginning readers will delight in the ways two friends can support and encourage each other in five separate stories. The two best friends continue their adventures in *Frog and Toad Together*. 1971.

**Goggles!** Ezra Jack Keats, New York, MacMillan, Co., 1969

Archie and Peter are delighting in a new found pair of lensless glasses when they are confronted by big boys who are determined to have them. Willie, the dachshound, works with the two boys to outsmart the older bullies. Through vivid illustrations, the city streets are brought to life, focusing on the cooperative efforts of young children to take care of themselves.

**Hooray for Pig!**, Carla Stevens, Illustrated by Rainey Bennett, New York, The Seabury Press, 1974

Otter's supportive friendship helps Pig overcome his fear of the water and begin to learn to swim.

**Horton Hears a Who!**, Dr. Seuss, New York, Random House, 1954

Horton, a large elephant, learns that tiny people live in the town of Whoville on a speck of dust. He protects his new-found friends, in spite of criticism from his disbelieving animal friends. When his tiny friends life is endangered by threats from the animals, Horton calls on every Who to make sounds to prove they exist. The sound is inaudible to everyone but Horton until one silent Who adds his yell. What a delightful way to communicate to children that everyone's small contribution is valuable and can make the difference in a group effort.

**Joshua's Day**, Sandra Lucas Surowiecki, P.O. Box 1171, Chapel Hill, N.C. 27514, Lollipop Power, 1972

While his mother works as a photographer, Joshua spends the day at a child care center. His day is rich with supportive relationships with friends, teachers and his mother. When Joshua's friends knock down his building by accident, the children work out their own solution, responding to Joshua's anger and frustration.

*Write to Lollipop Power for a list of other available books. This is a women's liberation collective which writes, illustrates and publishes books which are free from sex and role stereotypes.*

**The Little Red Lighthouse and the Great Grey Bridge**, Hildegard H. Swift and Lynd Ward, Harcourt Brace, 1942

A classic story of a lighthouse that grows to feel inadequate in the shadow of the new George Washington Bridge. One stormy night he learns that he has a different, but critical, role to play by flashing storm warnings. Offers a basis for discussing how each child has a unique contribution to make a group.

**Mouse Trouble**, John Yeoman, Illustrated by Quentin Blake, New York, MacMillan, 1973

Hundreds of frolicksome mice trouble a bad-tempered miller. The tabby cat, mistreated by the miller, becomes apathetic in his efforts to catch the mice. Feeling sorry for the cat, the mice devise ways to renew the cat's spirits and motivation for the chase. When the angry miller threatens to throw the cat in the river for failing to catch mice, the mice work together to fool the miller and save the cat. The cat and mice live cooperatively ever after.





**Mr. Tall and Mr. Small**, *Barbara Brenner, Illustrated by Tomi Ungerer, New York, Addison-Wesley, 1966*

A mouse and giraffe argue over who is the most skillful until danger demands that they share their unique size-related skills. Safe at last, they appreciate that each one is special and just right.

**Mushroom in the Rain**, (*Adapted from the Russian of A. Suteyev*). *Mirra Ginsburg, Illustrated by Jose Aruego & Ariane Dewey, New York, MacMillan, 1974*

An ant hid under a tiny mushroom in a heavy rainstorm. A butterfly, mouse, sparrow and rabbit sought refuge one by one under the mushroom. It was very crowded, but each time the animals huddled closer together to help the next one. The reader is asked to join the animals in questioning how a tiny mushroom could shelter five animals. Do you know what happens to a mushroom in the rain? Nature's help does not take away from the willingness of each animal to help another, expecting to add to his own discomfort.

**One is Good But Two Are Better**, *Louis Slobodkin, Vanguard Press, 1956*

A simple picture book of rhymes illustrates playful activities which can only be played with the help of a friend.

"One can run,  
Or one can lag,  
But you need two  
For playing tag."

**Stone Soup**, *Marcia Brown, New York, Scribner's, 1947*

When three soldiers approach a French village in search of food, villagers claim they have none to share. The soldier's ingenious plan to make soup from stones enthralls the villagers, who willingly contribute bits of food to the brewing pot of water. Soon everyone joins in the celebration, marvelling at the bountiful feast that came from their cooperative efforts to make soup from stones.

**Swimmy**, *Leo Lionni, New York, Pantheon, 1969*

When Swimmy's family is swallowed by a hungry tuna, Swimmy explores the ocean alone. Excited by all he sees, he encourages another school of fish to swim, play and see things. To help them conquer their fear of being eaten, Swimmy devises a way for the little fish to cooperate to make the ocean a safe place. He teaches them to swim like one giant fish and scare the big fish away.

**The Turnip**, *Janina Domanska, New York, MacMillan, 1969*

Grandfather planted the turnip. Grandmother watered it every day. Each one tried to pull out "my" turnip, but it did not come out until they worked together with all the animals to pull out "our" turnip. A picture book for pre-school and primary, it demonstrates through lively drawings that cooperation to solve a problem meets the needs of each individual, while separate actions are not effective.

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## JUVENILE BOOKS

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*Because of time limitations, I could not read these longer books for review, although one book so absorbed me that I read it all and have included a review of it here. I would like to mention some suggestions made by the Cheshire Cat Bookstore and staff at the MLT library.*

**The Case of the Vanishing Corpse**, *Robert Newman, Atheneum, 1980*

**Bridge to Terabithia**, *Katherine Paterson, Crowell, 1978*

A very close meaningful friendship develops between a boy and a girl. Tragedy ends the relationship, but the strong bonds that draw people together come through in this story.

**The Toothpaste Millionaire**, *Jean Merrill, Illustrated by Jan Palmer, Boston: Houghton Mifflin, 1974*

A twelve year old white girl tells of her friendship with



Rufus Mayflower, a black classmate who establishes a business to make and sell toothpaste. His friends earn shares of stock according to the number of hours of help entitling them to shares of the profit. The story follows the success of the business through the steps of incorporation, selling stock, getting a loan and advertising. The book stresses the initiative, ingenuity and intelligence of young people who can work together to establish a business, earning a profit with an honest, open marketing approach. The book could be used as the basis for discussions on different ways of organizing business, including a co-op.



*Annotations by other people:*

**Boys and Girls, Girls and Boys, Eve Merriam**

A multi-ethnic group of children play together without limitations of sex roles. —Lyn Reese

**Building a Clumhouse, Carol Kropnick**

Children may make up their own story to go with the book's pictures of girls and boys building a clubhouse. —Lyn Reese

**Jellybeans for Breakfast, Mirian Young**

Two little girls plan all the things they will do someday—including a trip to the moon. —Lyn Reese

**The Magic Hat, Kim Westsmith Chapman, Lollipop Power, 1973**

Girls and boys play happily together until . . . —Lyn Reese

A humorous fantasy about how toys came to be divided into 'girls' toys and 'boys' toys. Although his drawings are crude, the story will hold the interest and amuse children old enough to appreciate the irony. —Enid Davis

**Yolanda's Hike, New Seed Press, 1974, \$.75**

Written in Spanish and English. Yolanda leads her friends on a hike up Mt. Treetop. —Lyn Reese

Bilingual text in Spanish and English about a young Mexican-American girl and her friends' exciting hike to neighborhood hill. One could count the anti-sexist, bilingual picture books combining a girl character, interesting story, and attractive illustrations on the first finger of one hand. This is it. —Enid Davis

**BIBLIOGRAPHIES: SEX EQUITY**

**Fair Play, Ferris Olin, Training Institute for Sex Desegregation of the Public Schools, New Brunswick, Rutgers University, 1976**

Bibliography of non-sexist resources, divided by grade: K-3, 4-6, 7-9, 10-12, and subdivided into subject areas.

**Teh Liberty Cap: A Catalogue of Non-Sexist Materials For Children, Enid Davis, Chicago: Academy press Limited, 1977**

Highly recommended by the Library Journal. Includes book reviews, audio-visual reviews and annotated listings or resources offering specific guidance on the presence and absence of stereotypes. Includes picture books, easy readers fiction and non-fiction for grades 3-10, toys and games, records and cassettes and other resources for parents and professionals.

**New Perspectives: A Bibliography of Racial, Ethnic and Feminist Resources, Pennsylvania Department of Education, 1977**

Resources for major ethnic and racial groups, and women's studies. Annotated lists noted by grade level, from preschool through adult.

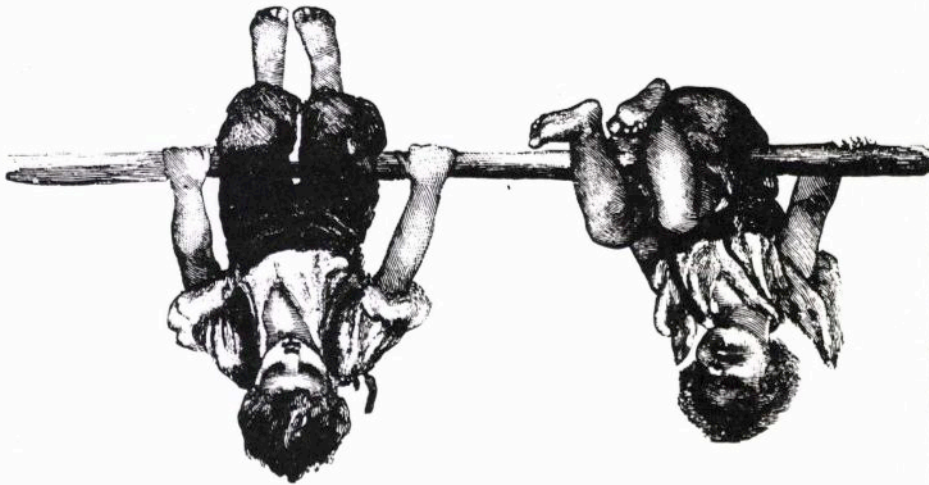
**We can Change It/, Susan Shargel & Irene Kane, Change for Children, 1974, San Francisco, \$2.50 plus .50 postage, 2588 Mission St., Room 226, 94110**

An annotated bibliography of nonsexist, nonracist children's books (preschool-Grade 3) accompanied by suggestions for integrating books into the classroom and family life.

**Women in Education: Changing Sexist Practices in the Classroom, Marjorie Stern, ed., American Federation of Teachers, 11 Dupont Circle, NW, Washington, DC 20036, \$1.50**

A collection of articles on the development of stereotypes, classroom methods for changing attitudes, and suggested materials. Includes bibliography on sexism in children's books.





## GAMES

### What games are there?

The term "games" covers widely different types of play. Most of them fall into two general categories: board games and physical activities. The physical group games are described in sports and game manuals which are published and distributed either through major bookstores, small game companies or special interest educational networks, such as the Quaker Peace Project. Board games are typically available directly from the producers, which tend to be small family enterprises. Family Pastimes, the family game company in Canada, also sells card games, puzzles and blocks which can be played cooperatively with families and friends. I have concentrated on board games and physical games in this discussion and annotated list, because they are the materials dominating the market.

It is not enough to distinguish games by format. Listing them as board or physical activity games obscures the fundamental differences in goals which sparked their development in the first place. Playing a game is more than a pastime; each producer or trainer of game leaders is trying to communicate and share a particular value system. (Part of the fun in playing may be linked to the sharing of common values about cooperation and competition.)

The issue of the *relationship between cooperation and competition* is brought out more strikingly in the question of games than in literature. In sports and board games there is typically a winner and a loser. Being a good sport is associated with accepting loss gracefully. Cooperative games have introduced a new orientation; if you take away the element of winning by gaining advantage over other people, everyone can experience a sense of a play community, a group that joins together for the pleasure of being together. The mutual benefit experience may be the development of cooperative community institutions, as in Co-op City, of the fun of huddling together under a parachute.

Developers of board games and trainers of group game leaders seem to share a common value system related to the negative aspects of individual competition of pitting one player against the other. They seem to disagree over the positive aspects of competition:

1. One emphasized *the spirit of cooperation*—the elimination of competition so everyone experiences acceptance, respect for individual contributions and the joys of mutual support.
2. Another focuses on *competing lovingly*.
3. Another might be seen as an integration or a separate focus; I see it as building a spirit of

cooperation as a tool for *competing economically or socially*.

4. A fourth to be considered as *non-competitive communication games*.

*The Spirit of Cooperation:* Jim Deacove the Canadian designer and producer of games under the name Family Pastimes, describes a cooperative game as having these basic elements:

- 1) All ages and abilities are incorporated in the play so that no one is intimidated by older people or greater skill development.
- 2) Players work together, rather than being put in opposition to each other.
- 3) Players are not eliminated in the process of playing.
- 4) Everyone makes a contribution at their own level. No one exploits someone else's relative weakness to gain advantage.

Jim Deacove incorporates these elements in board games, card games, as well as in physical activity manuals. He identifies only two other people who share his orientation toward cooperative games: Terry Orlick, author of *Winning Through Cooperation*, and *The Cooperative Sports & Games Book*, and Ken Kolsbun, designer of games through the Animal Town Game Company. Kolsbun has developed one cooperative board game that fits Jim's definition, called *Save the Whales*. Terry Orlick has conducted research in other cultures and written more than anyone else on the role of competition and cooperation in our society. Orlick states his view:

"In cooperative games everybody cooperates . . . everybody wins . . . and nobody loses. Children play with one another rather than against one another. These games eliminate the fear of failure and feeling of failure. They



also reaffirm a child's confidence in himself or herself as an acceptable and worthy person. In most games (new or old) this reaffirmation is left to chance or awarded to just one winner. In cooperative games it is designed into the games themselves." (the Cooperative Sports & Games Book Terry Orlick, 1978)

Both Deacove and Orlick feel that games are a vital way of nurturing cooperative social interaction, self-acceptance and fun, in contrast to society's primary focus on individual competition which can foster distrust of others and self-doubt.

#### Cooperation as a tool for competition

Playing Ken Kolsbun's Save the Whales with adults and young people made me look at cooperative games in a different light. While the players must share resources and work together in order to save as many whales as possible from extinction, the goal of the game seems to be more political than emotional. The board game format and the cooperation among players are vehicles for instructing players about an ecological issue. The message is: we have to work together to combat the evil forces of the system which undermine conservation efforts.

Instead of finding a theme that would hold families' interest long enough to involve them in cooperation play, Kolsbun seems to have used a cooperative board game format to teach young people and adults about an important ecological issue. It may appeal to those who are already aware of and possibly committed to the cause, but the young people I played with never became engaged in the issue. To save a whale they had to cooperate, but they questioned: Why save a whale? The incentive to cooperate did not exist.

Save the Whales also made it very clear that cooperation and competi-

tion are related to each other. The players do not cooperate for the fun of it; they cooperate to compete with societal forces they disagree with; they cooperate with each other to gain a competitive edge over other groups; they cooperate to win for a cause.

#### Loving Competition

The focus of some group games seems to be: *compete to have fun and feel good about oneself in a group*. The New Games Foundation trains referees to lead groups of all ages in games which are not necessarily cooperative. Some people are eliminated in the process of play, for example. The games de-emphasize the negative, put-down aspects of competition to model ways to compete with each other that are fair and fun. Rules are changed by the group to include everyone so all participants have a group experience in a supportive play community.

The game Co-op City may fit into this category. Solidarity and mutual help are the tools for creating a city with public buildings and cooperative institutions which they will own and use. The rules stress that it is in each player's self-interest to work with each other, rather than exploiting each other. "Being cooperators, the players will seek out advantages for themselves without neglecting those of their community." If they choose not to help another, consequences are built into the game.

#### Non-competitive communication

Three games published by Ungame all stress the value of communicating with each other, either verbally, or non-verbally through role play. The focus is on sharing one's feelings, opinions and problems solutions in a non-judgemental atmosphere in which all contributions of all ages are equally acceptable. The players do not compete with each other; neither do they work as a group to build a



city or save whales, but they listen to each other and have fun together. These are essential elements of cooperation.

#### How do these different game approaches relate to the co-op movement?

Sorting out the different orientations inherent in the structure of games brought to mind basic parallels in the cooperative movement. It is obvious that people who work in a co-op need to know how to work together for mutual benefit. It is in the best interests of the cooperative movement for young people to learn to value a cooperative way of life: to have confidence in oneself, respect others, listen to other opinions, resolve conflicts non-violently, run programs democratically, solve problems creatively. But inherent in co-op development is a paradox. It is not enough to stress cooperation and working together for mutual benefit. To survive a co-op must compete. Competition and cooperation are intimately linked together.



# The List



## Games

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### COOPERATIVE GAMES: RESOURCE LIST

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#### **Family Pastimes,**

*Jim and Ruth Deacove, R.R. 4, Perth Ontario, Canada K7H 3C6  
(613) 267-4819*

Since 1971, Jim Deacove has been developing games which families can play together, incorporating all ages and abilities. Players are not put into opposition to each other and no one is eliminated in the process of playing. Respect for each person's contribution at their own level is inherent in the structure of each game. Card games, board games, puzzles, blocks, and manuals for games and recreational activities are available by mail. Additional games are being developed, including those for preschool and handicapped young people. Jim conducts workshops to introduce families, schools, church groups and camp counselors to his materials.

#### **Animal Town,**

*Ken Kolsbun, P.O. Box 20002, Santa Barbara, CA 93120, (805) 962-8368*

Ken and his family have been creating cooperative board games for five years. The first games stressed cooperative themes, but recent games focus specifically on everyone working together for a common goal. Each game is designed as an educational device to involve all

ages in fighting "the system" to promote conservation, cooperation, self-sufficiency and simplicity. They are designed to appeal to adults as well as young people to encourage families to play together. Jim Deacove referred to Ken Kolsbun as the only person he knew in the United States who was developing cooperative games.

#### **New Games Foundation**

*P.O. Box 7901, San Francisco, CA 94120, (415) 664-6900*

The New Games Foundation is a non-profit organization which conducts training sessions across the U.S. for those interested in organizing and refereeing New Games. It is a resource for equipment and literature pertaining to games and creative play. Films and slides may be purchased or rented. A New Games News/Letter spreads the word about concepts and applications of New Games.

#### **Bernie DeKoven**

*RD 1355, Fleetwood, PA 19522, (215) 987-3456*

Until recently, Bernie operated the Games Preserve on his farm. He converted a barn into a game library and workshop space. He developed an elementary school curriculum of games, which focused on changing the rules of games so everyone could participate and feel the games were fair. He worked with the New Games Foundation, training people to use games with children. While many games were cooperative, the focus was on minimizing, rather than eliminating competition.

Bernie feels that competition is inherent, given limited resources. The primary need is for young people to compete lovingly. He is available as a consultant to train people or develop instructional resources. He charges a consulting fee of \$250/day, but is willing to negotiate cooperatively. While the Games Preserve is closed as a business, his library of games is open to those who arrange a visit with him.

#### **Dr. Terry Orlick**

*School of Human Kinetics, Leisure Studies, University of Ottawa, Ottawa, Ontario K1N 6N5, (613) 231-5946*

Terry Orlick is considered the specialist on cooperative games. He has conducted research on cooperative behavior in other cultures, including the Eskimo and Chinese, and has written games manuals and books on the destructive role of competition in our society.

#### **Elaine Nesterick**

*ICC Education Project, 953 Jenifer St., Madison, Wisconsin 53703, (608) 255-7858*

Elaine developed a board game called Cooperation as part of a three day Harvest Food Festival. It includes a playing board, playing pieces and instructions. It could be used as a model for other groups, but it is not at a polished marketable stage.



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## COOPERATIVE BOARD GAMES

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**Community, *Family Pastimes*, \$12.65, postpaid**

Two to fifteen players age 10 and up cooperate to develop a common property. Players encounter problems and opportunities, joys and bad feelings, hardships, and successes, which are worked out together to build a community for all.

**Mountaineering, *Family Pastimes*, \$5.20, postpaid**

Two to six players, age 5 and up, work as a team to climb the mountain and return safely to the chalet. Players share equipment and resources to face the challenges of the climb, making a contribution at their own level.

**Our Town, *Family Pastimes*, \$14.65, postpaid**

The urban companion to Community, Our Town involves the players in the transition from privately owned enterprises, such as food co-ops, people parks, parent co-op schools, and credit unions. Strikes, inflation, high taxes and other hardships must be faced, but the more cooperatively the players work together to find solutions, the better everything works. From 2 to 8 players, age 10 and above can play together.

**Save the Whales, *Animal Town Game Company*, \$18.00**

Players age two and over work together to save the whales from extinction and return them to their natural habitats. The cooperative triumph is over "The System" of whale catcher boats, the International Whaling Commission, and other forces undermining conservation efforts. The game was developed by Ken Kolsbun, Animal Town Game Company, P.O. Box 20002, Santa Barbara, CA 93120. (805) 962-8368

**Harvest Time, *Family Pastimes*, \$6.15, postpaid**

Designed for 4 to 7 years of age. Players cooperate to harvest gardens before winter comes.

**Cite Co-op [Co-op City], *Jean-Paul Legare*, 2788 Boul. Liegeois, Ste-Foy, Quebec, G1W 2A3**

This game is currently available in French. It is designed for 2-6 players, age 11 to adult. As cooperators, players set up a city to meet their essential needs by constructing public buildings and cooperative institutions (savings and loans, grocery stores, garages, etc.) which they own and use.

Players balance meeting community needs with seeking personal advantages. NASCO considered publishing an English version but found it too costly. The rules were translated into English.



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## GAMES MANUALS

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**Games Manual of Non-competitive Games, *Jim Deacove, Family Pastimes*, 1974, \$1.50 & .30.**

Seventy co-operative activities are described in this 50 page soft cover book. Activities were developed for small and large groups in a large indoor or outdoor space with little or no equipment. Emphasis is on games for younger children, but games are described for all ages up through junior high.

**Sports Manual of Co-operative Recreation, *Jim Deacove, Family Pastimes*, 1978, \$1.50 & \$.45**

Sports activities for junior and senior high age groups are described in this 36 page soft cover book. Co-operative horseshoes and billiards are discussed, as well as co-op athletics, gymnastics, target, court, team and stick and ball sports. Included are suggestions for running a co-operative field day.

**The Cooperative Sports and Games Book: Challenge without Competition, *Terry Orlick***

Pantheon Books, 1978, \$3.95. Games for children 3-7, and 8-12 are described, along with co-operative games from China, New Guinea, Canadian Arctic, and Australia. Samples of teen-age games and adaptations of adult games are included, as well as examples of ways to integrate social, academic and physical development through cooperative play. The book makes a strong statement in support of cooperative play as a way of



reinforcing the unique contributions each person can make to a group, when fear of being left out and losing is eliminated. Acceptance, involvement and fun are basic to cooperative play.

**The New Games Book: Play Hard, Play Fair, Nobody Hurt**, *New Games Foundation, Dolphin Books, 1976, \$4.95*

New Games are not all cooperative or non-competitive games. Emphasis is on creating a play community by being together, competing because it is fun, and changing the rules to make them fair for everyone involved. 60 games are presented as Very Active, Active, and Moderate, and are categorized according to the size of the group, from 2 to 200. The history and theory of New Games is described, as well as suggestions for creating a New Games Tournament.

**For the Fun of It: Selected Cooperative Games for Children and Adults**, *Marta Harrison and the Non-Violence and Children Program, 1975. Non-Violence and Children, Friends Peace Committee, 1515 Cherry Street, Philadelphia, PA 19102*

**All Together: A Manual for Cooperative Games**, *Theo F. Lentz and Ruth Cornelius, 1950. Peace Research Laboratory, San Boniat, St. Louis, Missouri 63105*

**Learning Through Non-competitive Activities and Play**, *Bill and Dolores Michaelis, 197. Learning Handbooks, 530 University Avenue, Palo Alto, CA 94301.*

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## NON-COMPETITIVE

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### COMMUNICATION GAMES

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*The following games focus on open communication among players, giving players the opportunity to share their ideas and feelings in a supportive group setting. All ages can play and participate at their own level. The games are non-competitive in that no one loses and no one wins, but the players do not cooperate by working together as a group toward a goal, as in cooperative games.*

**The Ungame Company**

1440 South State College Blvd., Bldg. 2-D, Anaheim, CA 92806, (714) 635-7132

Prices quoted are those of a distributor:

*Pennant Educational Materials*

4380 Alvarado Kenyon Rd.

San Diego, CA 92120

(714) 464-7811

**Tell It Like It Is . . . With the Ungame:**

Designed for 2-6 players age 5 and older, The Ungame

structures inter-personal communication with a game board, playing pieces and two decks of cards with written questions. One deck is for Light-Hearted fun, while the other is called Deep Understanding. Blank cards are included, and additional cards are available: Spanish-bilingual, Christian Beliefs, Married Couples, Family and Students. The game encourages players to listen to each other, and try to accept and understand the feelings shared by others. \$9.95, a group kit for up to 30 players is available, \$47.00.

**Social Security: Is Getting Along with People**

Players, age 6 and older, practice communications skills, patterned after Parent and Teacher Effectiveness Training. Players share feelings, express opinions and offer solutions to problems in a fun game board format. No one wins, and all ages have an equal chance to share in a non-competitive situation. \$9.95. Game kit of 5: \$47.00.

**Roll-A-Role**

Pairs of players have three minutes to act out a situation as seen through someone else's eyes. Given a *Talk Topic* from a card, two players roll red and blue *Character* cubes to determine the role that each person will play (such as Blind Boy or Single Girl). Numbers on the cubes correspond to a *Location* chart, indicating where the role play (airplane, front yard, etc.) takes place. The players role play the drama and then pass the cubes to the next players. Designed for ages 8 and up, it can be adapted to groups with a Game Kit. The game is designed to be fun for families and people of all age groups, organizations and social backgrounds. \$9.95. Game Kit of 5, \$47.00

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### Recommendations

The search for educational resources related to cooperation and cooperatives leads me to the following conclusions: 1) most young people are not being introduced to coops or trained in leadership skills through participation in coops; 2) while enough appropriate materials do not exist at the moment, important background work has been done by diverse groups of people in and out of the coop movement; 3) rich resources are available in every community, in the form of individuals and groups who are likely to welcome information on education for cooperation and cooperatives; 4) resources for and about cooperation and cooperatives must reach parents, educators, local leaders and neighborhood groups in the communities which touch the lives of children and families; 5) changes in school curriculum and community programming are likely to occur through networking not through major policy changes. □



# NEWS AND REVIEWS

## Chewonki

*She's fowl but she ain't foolish  
'bout how she greets the dawn,  
She's got a big web-footed boyfriend  
By the name of Genghis Swan.*

— Don Metz  
(from his cult hit single,  
"Attila the Hen")

BY JOSH MANHEIMER

Every morning on this salt water peninsula in Wicasset, Maine, half-a-dozen students gather around a blackboard to read the day's assignment: *Cut studs—Tony, frame walls—Bill, cripple windows—Sandy.* On each hip a tape measure pulls at the waistband of their jeans revealing pairs of Hanes, Carters, Fruit-of-the-Loom; from behind each ear juts a carpenter's pencil the size of a drumstick. "You could have let the heads show," says Gwen, whose pants are riddled with holes from where the others nailed her to the floor of the new building.

It is usually dark and cold when Don Metz emerges from his underground house and ambles fifty yards downhill to his office. There he feeds wood to his pot-belly stove, squints into the flame, and dreams of moving large piles of earth. Metz is the only graduate of Yale School of Architecture to have designed over 100 houses, a dairy barn, a recording studio, a forty-foot arched steel footbridge, authored two books on energy-efficient homes, twice won the House of the Year award from *Architectural Record*, and to drive his own bulldozer for recreation. "I'm such a rinky dink outfit," says Metz, "when you call up, you get me on the phone."

Chewonki is not a brand of chewing tobacco, but a 400 acre

educational foundation that has been teaching children and adults since 1915 useful "down-to-earth" skills. Through Elderhostel, an outdoor program for senior citizens, some adults experienced their first night in a sleeping bag in 70 years. In its Building Construction Program Chewonki offers academic credit to high school and college participants who wish to study the principles of architecture and design first-hand. In 1980 students apprenticed with a master boat builder and constructed a 25 foot Crotch Island Pinky and a 26 foot Mackinaw. This year half-a-dozen teenagers are paying \$5,000 each to construct Don Metz's innovative 8,800 square foot addition to a 19th century barn.

In his most recent book, *Superhouse*, published by Gardenway, Metz demystifies solar technology with amusing accounts of "Solar Voodoo" in the mid-1970's—a time when there was "enough high-tech patois in most cocktail party patter to make an eco-elitist shiver clear down to his Vibram-soled lounging slippers." Indeed Metz's no-nonsense building for Chewonki has triple-glazed windows, walls as thick as a dinosaur's legs, and enough insulation to fill ten trillion belly buttons.

Yet somehow the building will cost less than \$35 per square foot (buildings usually cost \$60/square foot) and require as little heating fuel as a two bedroom house.

Chewonki has a tradition of turning calamity into serendipity. When mice ravaged the moose antlers in the Nature museum, one did not hear curses from the resident naturalist, but rather a lesson explaining how antlers contain calcium and mice need calcium to supplement their diet. Chewonkites are forever tinkering at "Malfunction Junction", or trying to swing across a poisoned, peanut butter river at the Ropes Course.

On May 18th Chewonki and Don Metz will celebrate the completion of the student-built building with a traditional Chewonki Hog Roast. If you come there is a good chance Metz will bring his guitar and play songs that he wrote and first sang on National Public Radio. Songs such as "You Mangled My Dog" and "Fuzzy Dice". Naturally, you will get to see the new building. What does it look like?

"It does not," says Metz, "look like a Sunset Boulevard, unisex, haircutting salon."

by Robert Fisher

## Let the People Decide: Neighborhood Organizing in America

by Robert Fisher  
Twayne Publishers  
August 1984, 5½ x 8½  
\$18.95 (hardcover), \$7.95 (paper)

*"I'll be blunt: Let the People Decide is the best history of community organizing in America that's ever been written. If people read and use the lessons from Let the People Decide, future history — or at least*

*one's efforts to affect it — can only improve."*

— Steve Burghardt  
Hunter College

This landmark work examines the history of grassroots neighborhood organizing from the 1890's to the present. Born of the need for lower- and working-class people to have a determining voice in the shaping of



## NEWS AND REVIEWS

their neighborhoods, community organizing has evolved into a vital continuing political force.

Because author Robert Fisher believes that the goals, structure, and success of neighborhood efforts are determined by its political and economic environment, he begins each chapter with an historical, political and economic summary of the period discussed. He draws on both his one experience as a neighborhood organizer and on extensive primary research to fully explore the significance of neighborhood organizing efforts originating at all points along the political spectrum.

Early chapters explore the social settlements of the early 1900's: a system whereby upper-middle-class students would live and work in poorer neighborhoods providing needed services. Between 1910 and 1930, these gave way to the community centers that used schools and public buildings to provide a variety of neighborhood services, from concerts and meetings to political forums and health care centers.

Fisher contends that because of the more general liberal attitudes of the '30s and '40s, the Communist Party was able to organize workers to build labor parties and strengthen working-class power at the neighborhood level. At this time, too, Saul Alinsky pioneered his method of community-based organizing in his Back of the Yards project in Chicago.

In the conservative environment of the Cold War era, we see the rise of a different variety of neighborhood improvement organizations. Initiated by the upper-class and the new suburban middle-class, some of these organizations did more than attempt to create additional community services—they served to inhibit the threatening influx of minorities.

Fisher explains how the atmosphere

of tumult in the '60s provoked popular, grassroots reaction to a variety of problems, and generated an awareness that local protest could have national impact. It was this environment that encouraged the Student Nonviolent Coordinating Committee (SNCC) and Students for a Democratic Society (SDS) to work in their own areas to oppose segregation and to protest racial oppression.

Similarly, in the atmosphere of the new populism of the '70s the Association of Community Organizations for Reform Now (ACORN) began as a network of neighborhoods each organized around separate issues. In the same spirit, a coalition of neighborhood groups, the Southeast Baltimore Community Organization (SECO) fought city planners who had attempted to "Redline" their neighbor-

hood, and the Southeast Council Against the Road (SCAR) opposed the demolition of their neighborhood which lay in the path of a six-lane expressway. Both groups were successful in preventing the destruction of their neighborhoods.

In his final analysis, Fisher examines the features that brought success to twentieth-century American neighborhood organizing. While recognizing that approaches to organizing have varied because of time and political necessity, the author is nonetheless able to point out the methods that are common to successful organizing efforts. Fisher's insights and conclusions will be essential to those seeking to continue the traditions of building neighborhood organizing, and will be invaluable to historians of neighborhood control.

### Communities Magazine invites you to help intentional communities

#### 1985 Directory of Intentional Communities

We are presently compiling articles and listing data for an expanded directory and guide to intentional communities which will be published in April of 1985. The directory will provide general information about the many accomplishments of these communities toward personal, social, and global transformation, as well as listings of individual communities. If you are a community or community-oriented group of 5 or more people and you would like to be listed in the directory, please send us a 50 to 150 word description (subject to editing) before March 15, 1985. Please include the following information; the name of your group or community, your goals, purpose, hopes, dreams, number of members, years together,

physical location and environment, governmental structure, visiting policy, interest in new members, etc. We would also like black and white photographs and color slides of each community for several multi media presentations we are developing. We are particularly interested in photos that demonstrate the services communities and other light centers provide. We invite every intentional community and cooperative group to take advantage of this opportunity to help spread the spirit of community. Please send us your listing as soon as possible before March 15.

#### Editorial Support and Articles on Communities

We solicit your editorial input and participation. Editorial responsibility for each issue of *Communities Magazine* cont. on pg. 51



# INTENTIONAL COMMUNITIES

From the first loosely-formed band of prehistoric nomads gathered together to hunt and survive, people throughout history have chosen to live together to pursue common goals and interests. Today, an estimated 100,000 "intentional communities" exist throughout the world. These communities are dedicated to the common goals of personal growth and social transformation, and range in size and scope from tiny village to space-age city; from back-to-nature simplicity to centers for technological advancement. And, many of these intentional communities are working to insure a sustainable future for us all.

At the recent World Future Society's Fifth General Assembly and Exposition, one of the sessions was devoted to demonstrating how the experience and accomplishments of past and present intentional communities are significantly relevant to the successful resolution of global problems. The session offered a panel presentation featuring Corrine McLaughlin, co-founder of the Sirius Community and coauthor of *Heralds of the Dawn*; Dr. Donald Pitzer, History Department Chairman, Indiana State University, and founder of National Historic Communal Societies Association; Oliver Popenoe, coauthor of *Seeds of Tomorrow*; and Dr. David Felder, president of Cooperative Enterprises in Tallahassee, Florida. The panel was moderated by Charles Betterton, Branch Office Manager of The Stelle Group, which founded the intentional community of Stelle, Illinois.

According to an article in the Tarrytown Letter (Tarrytown Group, P.O. Box 222, Tarrytown, NY 10591), modern day intentional communities, have ten elements in common. They are:

1. A dual commitment to transformation, both personal and planetary.
2. Cooperation, based on sharing,

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## Society's Research and Development Centers

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by Tim Johnson  
and Vicki Matthews

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- rather than competition.
3. A deep respect for the environment.
  4. A spirit of experimentalism, in both work and relationships.
  5. A new economics, finding businesses and ways to manage them that put a top priority on human values and still return a profit.
  6. Common sense approach to finding practical solutions that work toward conquering society's problems of pollution, inflation, violence and alienation.
  7. A holistic approach to health.
  8. Building a positive vision and an example for a better society.
  9. Self-government by consensus.
  10. A world network, cooperating with similar communities throughout the world, forming the vital nucleus of a new civilization.

Corrine McLaughlin opened the panel discussion with slide presentation "tour" of current intentional communities around the world, including: Twin Oaks in Virginia; High Wind Community in Wisconsin; Stelle in Illinois; the Sirius Community in Massachusetts; Spring Valley Community in New York; Seven Oaks in Virginia; Esalen Institute in California; Ananda Cooperative Village in northern California; Chinook

Community in Washington state; Findhorn in Scotland; and Aurroville community in India.

McLaughlin and Gordon Davidson, both formerly residents of Scotland's Findhorn community, co-founded the Sirius community near Amherst, Massachusetts, in 1978. Of intentional communities she said:

"Like bright citadels of hope heralding the dawn on distant horizons, New Age Communities are living the future now. Creating centers of positive vision amongst the fear and crisis in the world, these new communities are living their dreams, escaping the 9 to 5 grind and living a healthier lifestyle close to nature's beauty." McLaughlin continued, "Building a better world for themselves, these communities are serving as research and development units for society, experimenting with alternative energy, organic agriculture, holistic health, self-governance and new forms of conflict resolution. They are pioneering solutions to global problems, like pollution, energy shortages, inflation and rising health costs. Alternative communities are well and alive in the 1980's and today reflect a diversity of lifestyles."

Intentional communities have a long history in the United States, with America, itself, perhaps the best example of a successful intentional community. Dr. Pitzer provided an historical overview of communal societies in America, stressing the importance of studying past intentional communities as independent social microcosms, in order to identify possible solutions to current world problems.

"Each one of these communities has its own social system, philosophical system, governmental, economic and other systems," Pitzer said. "Therefore, they can, and hopefully do, give us a suggestion as to the way we might go in planning for the future."



## INTENTIONAL COMMUNITIES

From his work as founder and executive director of the National Historic Communal Societies Association (NHCSA), Pitzer cited four lessons that can be learned from past and present intentional communities. These lessons are:

1. Mutually deserved trust is the most desirable foundation for human relations. "Our very survival on Spaceship Earth depends on the cultivation of mutual trust," Pitzer said.
2. Commitment to authority, if unquestioned, can bring disaster.
3. Democracy and egalitarianism are inherently fragile.
4. Cooperation is effective and essential to survival.

Pitzer further cited how intentional communities benefited society as a whole. New Harmony, Indiana, founded in 1814, is one of the best examples. Many of the institutions which are commonplace in America today were begun in New Harmony. These include:

- first infant school in America
- first kindergarten in America
- first trade school system in America
- first free public school system in America
- first women's club in America
- first free library in America
- first civic dramatic club in America
- seat of the first Geologic Survey

Turning to the accomplishments of contemporary intentional communities, Oliver Popenoe reviewed the results of a five-year study on intentional communities and the factors leading to their success, documented in *Seeds of Tomorrow, New Age Communities That Work*, coauthored by Popenoe and his wife, Cris.

The Popenoes studied 21 communities in the U.S. and seven other countries, including The Farm in Tennessee, Findhorn in Scotland, Stelle in central Illinois, a Gandhian community in southern France, a

kibbutz in Japan and a Sufi community in upstate New York.

"These are utopias," Popenoe said, adding that the communities themselves do not regard themselves as utopias. "They are small communities in which people do live in a close, generally loving relationship with other people, and work out their problems. For these people, it's a wonderful way of life, but they do carry with them whatever problems they've had."

Popenoe concluded that contemporary intentional communities respond to an inner human need for a better way of life, offering new ideas, lifestyle options and creative solutions to pressing social and personal issues.

Another option presented at the conference was the simpler lifestyle of land cooperatives. David W. Felder, president of Cooperative Enterprises in Tallahassee, Florida, presented a slide show and talk about a land cooperative in Florida which uses a town council structure, works cooperatively and constructs houses and buildings without debt. To contrast this simple lifestyle approach, Charles Betterton, panel moderator, played a copy of a national television piece featuring Stelle and highlighting that community's technological and educational achievements. This coverage was indicative of the national attention intentional communities are attracting.

In summarizing the panel's overview of intentional communities, McLaughlin commented on the wide range of options available, "From totally communal, rural groups where all resources and housing is shared, like Renaissance Community in Massachusetts, to suburban communities of professionals with individual housing and income, like Stelle in Illinois."

"However, one common misconception is that intentional communi-

ties are islands unto themselves, composed of idealistic and/or unrealistic people who have withdrawn from the problems of the 'real world'," added Betterton. "So the question is, *are* the experience and accomplishments of intentional communities relevant to the world at large?"

"At a recent symposium on intentional communities, I summed up what Stelle had learned as an intentional community which might be applicable to the larger world community:

1. We have learned that it is much easier for individuals to 'become all they can be' in a positive, supportive environment where the pursuit of excellence is emphasized.
2. We have learned that both personal and community-level self-sufficiency objectives can be most effectively achieved through cooperation with others of like mind.
3. And, perhaps most importantly, we have learned that just a few individuals working harmoniously toward mutual goals can achieve substantial results and set a positive example for others to help create a better world by accepting responsibility for their self-development.

The achievements of past and present intentional communities are indeed relevant to the world, Betterton concluded. "We also suggest that these communities provide unique opportunities for sustained focus on solving global problems in highly creative, constructive and mutually supportive environments."

Based on the information presented in the World Future Society session, and the future problems and opportunities human kind is sure to experience, it seems likely that intentional communities will continue to survive, prosper, and make even more significant contributions toward personal, social, and global transformation. □





# REACH

## Groups Looking

☆The Hummingbird Medicine Society presently is located in Stilwell, OK, 30 miles from Tahlequah, capitol of the Cherokee Nation.

We are interested in locating others who are interested in living in harmony with and on the Mother Earth.

We as Hummingbird People are interested in gathering the Nectar (that which is Good Medicine), through workshops, seminars, lectures, etc. For example, some of our upcoming workshops include: Astrology, Teepee construction, Nature photography, Herb gathering, and the Chinese Tao.

We have recently purchased 320 acres of land which has a pond, natural dam, waterfall, 1600 ft. mountain top, creek, rare trees, as well as an abundance of other goodies.

Here we hope to revive and preserve Native American lifestyles, as well as achieve self sufficiency through the use of technological advances which make us more independent.

More information and our newsletter are available on request.

### The Hummingbird Medicine Society

Randy Doyle  
217 E. Cedar  
Stilwell, OK 74960  
(918) 696-5533

☆ We are interested in informatin on how to start a coopertive community. We presently have 4 adults and 2 children and facilities on 50 acres of ground suitable to start a nice community.

Years ago C.N.V.A., Community for Non-Violent Alternatives, was an active cooperative with political stands against Viet Nam and Nuclear weapons. Now only the remains of that area are left, along with one of the original members, Marj Swann, who is trying to make the

place active again. Hopefully, with our help her dreams are closer to reality, but we need more information and man power to make it work.

We have the following facilities: a 16 room house (set up for community living), a one family house (that my family occupies), a 75 foot workshop with wood working tools, potter's wheel and kiln, leather working tools, stained glass window making tools, weaver's loom (large size), and an area for a store to see the items. My husband and I do stained glass work but would like to re-activate the other areas also. We also have various out buildings suitable for animals and storage, and a conference center with a Library/office, a sitting area for talking, a large area for dining, a commercialized kitchen and two bathrooms. We are a land trust (one of the original members, Robert Swann, helped found the land trust idea); there are 50 acres of land, 5 of which is hay, 1 acre that at one time was used for corn, a large garden area and about 5 acres of grassy yard with grape vines, apple trees, wild berries and strawberries (all are in need of care) The gardne area is rich and perfect for growing (we also have a Fravly with plow and tiller).

We really would like to become active again, so any information that you can give us will be greatly appreciated.

### C.N.V.A.

Carolyn D. Wenzel  
RFD #1, Box 430  
Voluntown, CT 06384

☆ Integrate the best of urban and rural lifestyles with progressive political and social values. Six rural communities (5 in the US. and 1 in Ontario, Canada) established over the last 17 years, invite visitors/members. Nonsexist, nonracist, gentle cultures based on equality, cooperation and environmental concern. Clean air, pure well water, cooperative work — sharing and caring — are daily realities.

For free information (donation appreciated), write:

### Federation of Egalitarian Communities

Twin Oaks Community  
Box FC-X4  
Louisa, VA 23093

☆ Goat Dairy, New York State Grade A, located on ecologically oriented farm community is for sale or lease. Membership in common, farming community is encouraged.

We have 160 acres of partly open, mostly wooded hillside, overlooking the Albany area. We have three families living on the land each on a one acre deeded lot. Our passive solar houses are still under construction. A mostly renovated rental house, the original farm house, is available for temporary living.

The goat dairy is owned by one community member. All equipment, high production herd, guaranteed market and potential cheese making facility are for sale or lease.

We are looking for a few people interested in small scale farming, hydro projects, cooperative decision making and more to complete our dreams. Please contact:

### Sugarbush Farm Goat Dairy On Common Farms

Pam Adophus  
RD #2  
Averill Parks, NY 12018

☆ Springtree Community— We are looking for more members for our extended-family-type group, now consisting of 6 adults and 2 children. We seek stable folk for a frugal, hard-working but full, rich country life. For more information, write (with SASE) to:

### Springtree Community

Tom  
Rt. 2, Box 89  
Scottsville, VA 24590  
(804) 286-3466



## People Looking

☆ I'm interested in joining other people to purchase land together to create a new community in Northern California. Some of my priorities and preferences are:

- living in a rural area yet having access to the benefits of larger community involvement
- creating strong support structures within the community
- income and resource sharing
- cooperative/communal child rearing
- a feminist/egalitarian environment
- working towards cottage industries (and some degree of self-sufficiency)
- realizing that aiming for complete self sufficiency means giving up a lot (weighing what is worth giving up and what is not)
- overall political awareness and support for each other to do political work and to recognize that not everyone chooses to do political work)
- recognizing that there are differences among people as to what those political priorities might be
- being intentional on all levels (shaping the future/attaining goals, financial planning, social planning, and physical community development)
- a high degree of commitment and compassionate dedication to each other and the community as a whole
- being secular as a group but leaving space for people's personal preferences
- having a labor system to insure that work is done and done equitably
- cooperative decision making
- developing good communication skills
- a healthy diet and tolerance for dietary preference.

### Cathy Posehn

1401 Q ST.  
Rio Linda, California 95673

☆ We are Lowell (35) and Peggy (33). We are looking for an extended family type relationship. Peggy is an RN with few domestic interests. I prefer the homefront and have some handyman experience.

We currently live on ten acres of woodland in southwest Mississippi. We would consider having you move here, or else we will move there — nearly everything is negotiable.

Things that we like are: people who are open, sensitive, tolerant, giving, dependable, and committed; people who approach life rationally yet play with

abandon.

Things that discourage us are: disorderly surroundings- hyperactive children; people who use any drug heavily; subsistence living with little hope of improvement.

I am a vegetarian; Peggy is not. I am an atheist; she is a pantheist. Whether or not you are looking for the kind of relationship that we are, please write — perhaps we can be friends.

### Lowell and Peggy Newby

Route 4, Box 92A  
Bogue Chitto, MS 39629  
(601) 833-3935

☆ We are a couple and child (29, 26, 4y. 9m.). We like to join with other people to create an Intentional Community of Love, True, Trust, Equality, Freedom and Commitment. Please write to:

### Jaime & Margoth Vellejo

P.O. Box 19-1022  
Miami Beach, FL 33119-1022

☆ I am seeking a real and viable change and it is with this earnest intention that I hopefully enlist the help of this readership. Your support at this time is very important to me. As I have very little money I must limit myself to a nationwide outreach in my search for a place with those who "live in community" — I welcome all referrals for it is now hard to know where or how to begin.

I intend to integrate my experiences to a vastly more profound degree. What internal resources I possess and what external resources I may generate I want to turn towards a common good.

I am a woman of 30, with ne child aged 1 year as of 1-18-85. I want my daughter to see people behaving in a sane and loving way towards each other and I want her to expand her perception of living in an atmosphere of honesty, scope and integrity. I want to be part of something larger than myself while developing that singularity which is I. Hello? Hello!

Respond to:

### M.M.A. French

6809 Garner Ave.  
St. Louis, Mo. 63139

## Research

☆ I am compiling a directory of audio recordings concerned with the "new age" of human potential to be published in August of 1985. It will be centered around

self improvement, psychic development, advanced learning techniques, social, political and global transformation and other wholistic areas as well as select music and sound recordings.

I am also seeking information on films, video, correspondence courses and little known publications and will eventually publish a single comprehensive directory and ongoing journal, covering all forms of educational media concerned with the "new age". I hope to also cover courses, lectures, classes, etc. that are held at various organizations mostly in North America and England.

Please send information and materials you offer or would like to recommend to:

### Translation Study Center

P.O. Box 19-0918  
Miami Beach, Fla 33119

## Land for Sale

☆ For sale: 14+ acres and nice 3 bedroom house near Danville, Virginia. It has a shed, a big poultry pen, productive orchard, a large creek with good swimmin hole, an abundant well. It's partly wooded. Asking \$50,000 or best offer. Half down.

### Eunice and Bob Klein

200 W. Turner Rd.  
Lodi, California  
(209) 369-3993

## Conferences

☆ Call for papers. The National Historic Communal Societies Association will hold its twelfth annual Historic Communal Societies Conference at the former Theosophical site at Point Loma in San Diego, California, October 3-5, 1985. Proposals for papers, sessions and panels on communal groups of California and the West Coast will be given priority, but ones on communes across the United States and abroad, past and present, are solicited. Abstracts for proposals and brief personal resumes should be sent by April 1, 1985, to the program chair:

### Dr. Jeanette C. Lauer

Department of History  
United States International University  
10455 Pomerado Road  
San Diego, CA 92131



## REACH: Late arriving entries

☆ East Wind is a ten year old intentional community of about 55 adults and 7 children. We are located on 160 acres of land in the Missouri Ozarks. Believing in equality and cooperation, we hold our land, labor and other resources in common.

About 50% of our labor goes into our businesses; we produce and distribute Twin oaks hammocks, rope chairs, Utopian sandals and East Wind peanut, tahini, cashew and almond butters.

The rest of our work is in agriculture (we produce much of our own food), child care, accounting and planning, maintenance, food preparation and other domestic areas.

We are looking for people to join us in building a society free of sexism and violence, a society where everyone can grow and find their own happiness.

For more information or to arrange a visit, contact us at:

**East Wind Community**  
Box C5  
Tecumseh, Missouri 65760  
(417) 679-4682

☆ Our purpose is to form a community-based healing center with a wholistic approach to healing of body, mind, and spirit, without requiring a fee for our services.

Our orientation is towards (but not limited to): fasting/live-juice therapy/massage/polarity/drug and alcohol rehabilitation/Hatha yoga/and conscious child birth.

In short we consist of individuals united by: 1) an understanding that healing is accelerated through purification of body temple, heart and mind, and the Earth Mother; and 2) the desire to share who we are in service to All in God.

If you would like to help in this effort by joining us to share your skills and interests or perhaps by making a money contribution, or have counsel, advice, or direction to share, please write us for more detailed information.

**Mountain Wind**  
P.O. Box 684  
North San Juan, Calif. 95960

☆ Spring Equinox Peace Gathering.  
March 21—24. Breitenbush Community,

Healing-Retreat-Conference Center invites all people interested in peace to a cooperative gathering here. Participants will not only give the workshops but will experience community as we all contribute to the necessary tasks of cooking, cleaning and childcare. We will have discussions, music and of course, soaking and steaming in the natural hot mineral springs. \$25/person plus a bulk food donation. For additional information and registration materials, please contact us at the address below.

Our community is now 30 adults, 11 children. We are a cooperative corporation restoring and operating on old hot springs resort as a healing-retreat center. It's exciting—developing our own form of organization, installing geothermal heating systems and meeting all the people who come here for workshops and individual retreats. We are becoming intensely involved in the forest planning process of the National Forest Service whose policy out here in the North West is to "liquidate the old growth forests" and replace them with managed forests. Acres of old growth around our center are threatened. This is the final year for completing the 10 year forest plans for all the National Forests. We hope other communities are aware and involved in this process. Thanks.

**Breitenbush Community**  
P.O. Box 578  
Detroit, OR 97342  
(503) 854-3501, 854-3715

☆ The Ojai Foundation, a non-profit, educational organization, founded five years ago in the Upper Ojai Valley, is in need of the following donated items: garden tools, wheelbarrows, cow manure, backpack sprayers, sprinklers, trellis material, hotel-size stainless steel cooking pots and pans, a gas refrigerator with a large freezer, 4 inch pvc pipe, camping tents, men's clothes, a tank for a solar water heater, or other tax-deductible contributions. For more information, call 646-8343 or write:

**The Ojai Foundation**  
P.O. Box 1620  
Ojai, CA 93023

## New and Reviews cont.

*zine* is assigned to volunteers who are (1) interested in editing on issue on a particular topic, and (2) able to edit that issue (with assistance from Community Publications Cooperative as needed). Please write or call if you would like to help edit an issue or suggest a topic for our consideration.

Articles are welcome anytime on any aspect of community or cooperative living, including full length articles on particular communities and organizations. Please submit your articles typewritten and double spaced and include as many graphics/photos as possible.

### Subscription/Distribution

In order to increase the circulation of *Communities* to help more people discover the significance of intentional communities, we need the help of communitarians and communities. While we don't charge a fee for being listed in our directory or for the other services we provide, we do hope that every intentional community and cooperative organization will demonstrate your support of *Communities* by subscribing, preferably at the institutional rate. We also ask every community and community-minded group to distribute *Communities* flyers to your members, visitors, and mailing list and to display and sell individual copies and subscriptions. As an incentive, we will pay you a commission of 25% on every subscription you generate and 25 to 50% for every copy of *Communities* and *A Guide to Cooperative Alternatives* sold on a consignment basis through your efforts. Please send for more information if you would like to take advantage of these opportunities to help us share *Communities* with new readers and support the further success of thousands of intentional communities. Thank you.

**Communities**, 126 Sun Street, Stelle, IL 60919, (815) 256-2252.





# RESOURCES

## Feature Review

### What the World Needs Now

Steven M. Johnson  
Ten Speed Press  
Berkeley, CA  
1984, 152 pages (paper), \$7.95

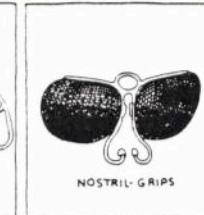
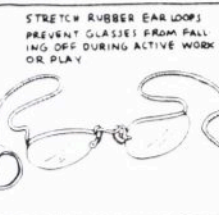
*What the World Needs Now* is a great collection of "design koans"; absurd images and wacky inventions that bring the rational mind of the designer to a place where disconnected ideas are brought together in new and stimulating combinations. Steven M. Johnson is a renaissance man with many talents including cartooning, land planning, and gadget inventing. Using a type of rapid

visualization/brainstorming technique, he starts out with the most absurd version of an idea and then through a process of configuring and reconfiguring arrives at either a "real life" workable invention, another pathway of possibility, or hilarious cartoon. This volume is a collection of all three with an emphasis on the wild and wacky seed ideas. These intelligent designs with imbecilic purpose are so well crafted that I can't pick up the book and open to a page without being bombarded by more practical ideas peeling off from the silly source material. I liked it so much I bought copies for the Captain Tinker-paws and would-be Rube Goldbergs on

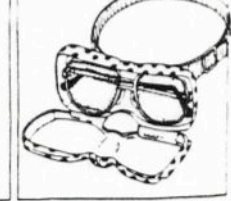
my Winter solstice gift list.

The author concludes his work with the following advice on "imagineering": I have developed a pattern which I follow when I want to imagine new inventions. I sit on the living room rug at home and look out the window at the garden. I prefer to think up new concepts while I'm still sleepy in the morning. I avoid my desk and drafting table, as such furniture has the connotations of serious endeavor, deadlines, the real world, being responsible and earning a living. I wish, instead to be irresponsible, rash, associative, dreamy, impish, brainy, intuitive, and stupid.

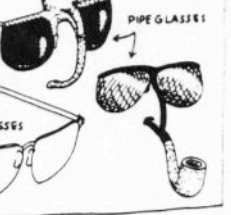
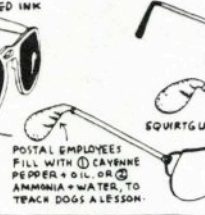
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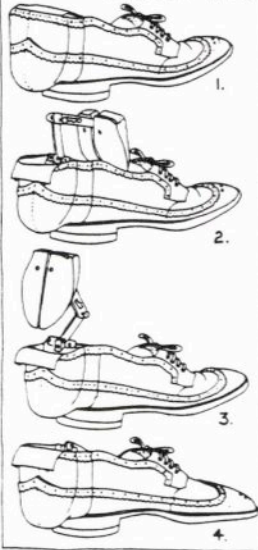


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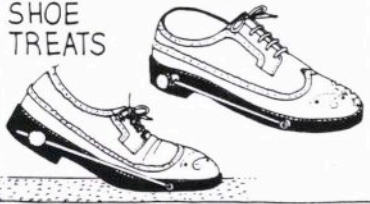
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### SHOE-INS



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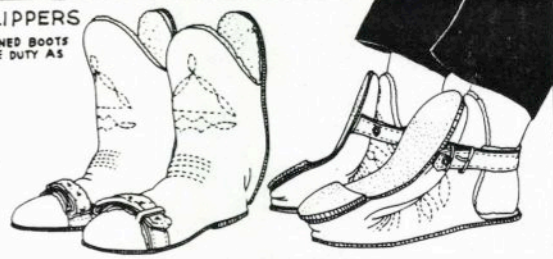


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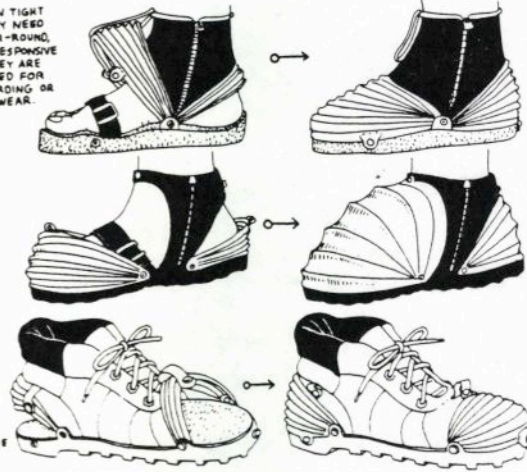
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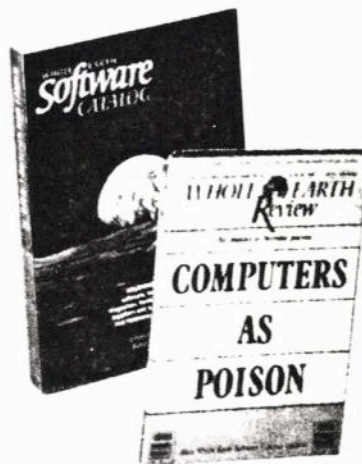
**Whole Earth Software Catalog**  
Quantum Press/Doubleday  
Garden City, NY  
1984, 208 pages (paper), \$17.50

**Whole Earth Review**  
27 Gate Rd.  
Sausalito, CA 94965  
Bi-monthly, 104 pages, \$18.00/yr.

O.K., First off I have a confession to make: I am (almost) blindly in love with Stewart Brand and his school of whole systems ecological (technology + ecology) eccentrics. I've followed, with a rah rah for maverick journalism, his editorial forays into pornography, guru goading, and the intimate laboratory lives of undertakers. Innovation comes from taking chances, promoting dialogue, and celebrating change. Brand knows this and has used it to build a publishing business with plenty of *elan vital*. But not without a cost. Every issue of *Co-Evolution* is filled with irate letters from angry subscribers, waves of cancellations descend periodically like the plague and Mr. Brand chalks it all up to Bateson, Fuller, or some immutable systems adage and the whole earth just keeps rollin' along.

Whatever criticisms of trendiness, intentional reader baiting, and editorial ego tripping that may be aimed at Brand, you can't really accuse him of cowering to any one special interest group's viewpoints. Take his two latest projects for instance.

In May of 1983, Doubleday Publishing laid down a staggering \$1.3 million advance for the creation of a computer



catalog in the manner of the popular Whole Earth series. From this sprang a whole new branch of Brand's Point Foundation dedicated to promoting tools and resources in the pursuit of personal computing as a craft. *The Whole Earth Software Catalog* and the *Whole Earth Software Review* were born. The quarterly *Review* was meant to provide an update to the information contained in the *Catalog*, much the same relationship as the *Whole Earth Catalog* and *Co-Evolution Quarterly* enjoyed. But mid-way through the first year, working on the computer projects and *Co-Evolution* became too much. So what does Brand do? He dumps *Co-Ev* (in name anyway) and comes out with synthesized "continuation" of the two magazines called *Whole Earth Review*. Whew!, now everybody's mad. The loyal *Co-Ev* fans wretch at the thought of a 24-page computer section and the computer fans, many innocent of "Whole Earthism", are scratching their jelloware (that's computer-ese for grey matter) wondering what all this talk of bio-regionalism and scheister swamis is about. And, just to make things a little more interesting, the premiere issue of



*W.E.R.* is entitled *Computers As Poison*. The first half of the magazine contains a dizzying assortment of big brother, health disaster, and brain drain computer horror stories — everything that's wrong with the way computers are being used (my emphasis), while the *Review* section enthusiastically extolls the virtues of this or that hardware or software. It's enough to blow Stewart Brand's credibility with all but the most devout paradoxicologists among us. Although I do number myself among those who like to embrace opposites and I did enjoy this issue, I can't get over my sadness at the loss of an unadulterated *Co-Ev*. I use a computer and I appreciate the work Brand and co. is doing to humanize their use, but their encroachment on things I hold dear, now including my favorite magazine, is happening all too frequently. It's really beginning to bother me! I would like to submit the infestation of *Co-Evolution Quarterly* as another example of the

poisoning influence of the computer.

Point has always been experimental and gambled with their projects — this latest move being only one in a long line of creative metamorphoses. So, in a shaky gesture of continued faith in risk taking (e.g. I asked for it) I'll tip my hat to this bunch of (temporarily insane) non-conformists and bow my head to a lost friend, but, I'll swear up and down that this new puppy will never replace my dear old dog (we all know how those statements are soon forgotten). And, when all is said is done, all feelings of betrayal aside, these two resources are by far the best thing going in helping to cut through computer advertising hype to find what's really useful in the field of personal computing. By the way, this "Resources Column" was written on an Apple //e computer using the AppleWorks word processing program. It was printed out on a Brother HR-15 daisy wheel printer.

### How To Copyright Software

M.J. Salone  
Nolo Press  
950 Parker St.  
Berkeley, CA 94710  
1984, 232 pages (paper), \$21.95

If you're in the business of creating, publishing, or marketing software, or just curious as to the legalities involved in the process, this well-crafted guidebook should serve you nicely. Nolo Press has a reputation for publishing high quality self-help law books written by socially conscious lawyers who cut through the B.S. to render the subject of law a bit more accessible to the layperson. This title upholds that laudable tradition. It covers the basics of the copyright as well as the unique characteristics of computer software copywriting. Marvelously bizarre cartoons.

## Systems

### Uncommon Sense: The Life & Thought of Ludwig von Bertalanffy

Mark Davidson  
Jeremy P. Tarcher, Inc.  
9110 Sunset Blvd.  
Los Angeles, CA 90069  
1984, \$8.95

Systems are essential to all life. Whether telephone or solar, stereo or cellular, systems pervade the natural and human-made worlds. Biologist-philosopher Ludwig von Bertalanffy's contribution was to perceive, at the very dawn of the technological age, that all systems had certain common characteristics, and that understanding those characteristics would put us in the position to control those systems rather than be controlled by them. Bertalanffy believed if we could truly understand the common laws of systems per se we could assure our happiness and our survival.

Bertalanffy's General Systems Theory is a way of looking at a wide range of problems with insights gleaned from knowledge about the way natural systems behave. It is a conceptual tool that helps us to deal more effectively with the systems that confront and frequently confound modern man and woman from transportation, communication, ecological, economic, political, military, penal, and school systems to personal relationships.

*Uncommon Sense* places Bertalanffy's work in the context of today's science and society. His problem-solving approach is for business people, administrators, engineers, psychologists, educators, physicians, politicians — anyone whose job it is to deal with the complexities of the '80s.

From saving a relationship to saving the world, *Uncommon Sense* offers scientific insights in a humanistic perspective.

## Futurism

### Looking Forward

Olaf Helmer  
Sage Publications  
Beverly Hills, CA  
1983, 376 pages, \$29.95

Futurist Olaf Helmer, best known for his development of the Delphi forecasting procedure has written a very usable guide to the growing science of futurist research. Helmer looks at the field of futurism, its concepts and techniques, and then provides an engaging survey of some of the current trends as perceived by various futurists in the fields of medicine, urban development, education, the Third World, and a variety of other national, international, and even galactic concerns. *Looking Forward* would serve as an excellent introduction to this fascinating social science.

## Learning

### Gaming: The Future's Language

Richard Duke  
Sage Publications  
Beverly Hills, CA  
1974, 232 pages

Dr. Richard Duke has been involved in the educational applications of simulation

games for many years now and has been a major force behind attempts at developing a comprehensive game design and play language. This book represents his first attempt at outlining the underlying principles of gaming and simulating. The first section of the book presents an interesting

interpretation of the evolution of the communication process and how games may represent the next possible level of communication sophistication, possessing the ability to create a truly "gestalt" form of comprehension.

The second part of the text outlines the



game design process from conceptualization to game components to interpretive criteria. Numerous appendices, covering design specifications, a game resource guide, glossary, and a cut-and-assemble mandala of the game design process, contribute to make this book a used bookstore treasure.

### Zephyr Press Catalogue

Zephyr Press  
430 South Essex Lane  
Tucson, AZ 85711

This 24-page catalogue presents an exciting assortment of progressive learning materials for students of all ages (mainly grade school). Simulations and educational board games, maps, models, learning kits, and lots of other creative education tools are packed into this busy

little booklet. Plenty of neat stuff not available from many other sources.

### Interact Catalog

P.O.B. 997C  
Lakeside, CA 92040

Interact, a company owned and operated by educators, produces some of the more interesting simulations and learning models for the classroom. Some of their titles include:

Dig 2— a simulated archeological reconstruction of a vanished civilization.  
Galaxy— a game of interstellar colonization and revolution.

Peace— a simulation of war and peace issues.

Mahopa— a simulation of the history and culture of the North American Indian.

## Cooperation

### The Evolution of Cooperation

Robert Axelrod  
Basic Books, Inc.  
New York, NY  
1984, 241 pages

This thought-provoking book follows in line with Hofstadter's *Godel, Escher and Bach*, Eigen and Winkler's *Laws of the Game* and other studies that explore the applications of game theory, computer modeling, and strategic analysis in the biological, social and noetic sciences. Axelrod, a political scientist and game theorist has developed a computer strategy called TIT FOR TAT which promotes the greatest degree of cooperation (Win-Win strategies) in the playing of the famous matrix payoff game The Prisoner's Dilemma (see chart). In person-to-person play, all-computer simulations and against other strategy programs, this simple set of strategy rules proved the most effective. The rules are:

- 1) The first move is always to cooperate;
- 2) From then on, do whatever the other player did on the previous move ("avoidance of unnecessary conflict by cooperating as long as the other player does, provocability in the

face of an uncalled for defection by the other").

- 3) Return with a gesture of cooperation ("forgiveness after responding to provocation").

And so forth.

Clarity of behavior so the other player can adapt to your pattern of action, and stability of players (iterative as opposed to single of few rounds of play), also proved important.

Axelrod contends that examples of the effectiveness of TIT FOR TAT strategies can be found in political science biological systems, warfare, and a variety of other settings. There is a lot of wise advise and food for thought here for anyone interested in the ecology of cooperation, and perhaps even some answers to such questions as: "How can cooperation emerge among self-seeking individuals where there is no central authority to police their actions?" and: "Under what conditions will cooperation emerge and under what conditions will it grow and flourish?" My god, has the mathematical mumbo jumbo of game theory just paid some of its bills with some downright pathbreaking work on the evolution of cooperation? This is fascinating stuff!

The Prisoner's Dilemma

		Column Player	
		Cooperate	Defect
Row Player	Cooperate	R=3, R=3 Reward for mutual cooperation	S=0, T=5 Sucker's payoff, and temptation to defect
	Defect	T=5, S=0 Temptation to defect and sucker's payoff	P=1, P=1 Punishment for mutual defection

NOTE: The payoffs to the row chooser are listed first.

## Spirituality

What follows is a list of human potential and spiritual growth books that we've received over the last few months. Since I've been around the so called "New Age" for about twelve years (hey, even before it was called the New Age) and have read hundreds of books on human development, I've reached a saturation point where it all barring a few surprises seems like so much recycling to me. I'm unable to read this type of material evaluatively any more. So rather than let you miss out on the latest in the field I've resigned myself to doing the following abbreviated listings:

### The Common Experience

J.M. Cohen and J.F. Philips  
J.P. Tarcher Inc.  
1982, 163 pages (paper), \$6.95

Exploration of visionary thinkers and the common topography of enlightenment.

### The Reflexive Universe

Arthur Young

### The Bell Notes

Arthur Young

both from:

Robert Briggs Assoc.  
Box 9, Mill Valley, CA 94941

A journey of discoveries, dreams and creativity from noted inventor and mystic Arthur Young. *The Reflexive Universe* is Young's attempt at establishing the relationship between physics and metaphysics, human consciousness and cosmic structure. *The Bell Notes* is the diary he kept during 1945-47 when he was designing the Bell helicopter.

### Honoring The Self

Nathaniel Branden  
J.P. Tarcher  
1984, 270 pages, \$15.95

Subtitled: Personal integrity and the heroic potentials of human nature.

### The Possible Human

Jean Houston  
J.P. Tarcher  
1982, 229 pages, \$9.95

A useful workbook with numerous activities and exercises to enhance physical, mental, and creative abilities. By the author of *Mind Games* and *The Varieties of Psychedelic Experience*.

### The Intuitive Edge

Phillip Goldberg  
J.P. Tarcher  
1985, 241 pages (paper), \$7.95



An exploration into the understanding of intuition and how it can be applied in everyday living.

**Chop Wood, Carry Water**

Fields, Taylor, Weyler, Ingrassi  
J.P. Tarcher

1985, 287 pages (paper), \$11.95

A guide to finding spiritual fulfillment

that covers everything from all that is lofty, ancient and sacred to all that is simple, momentary and also sacred. Loaded with pictures, resources, and quotes from the world's great thinkers, known and unknown. By the editors of *New Age Journal*.

## Networking

**Future Building Blocks**

C/O Gerding-Oresic

803 S. New St.

West Chester, PA 19382

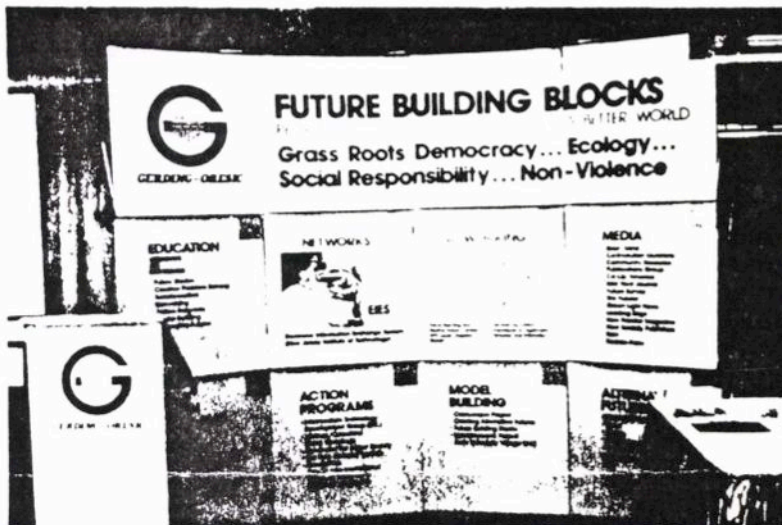
Free info pack available

Future Building Blocks (FBB) presents a way in which individuals and organizations who are working to advance positive, alternative futures in areas of their special interests can come together to achieve their goals. The FBB program involves people and the planet Earth in an intimate relationship because it entails a deep personal commitment on the part of the individual and a world view of our social and planetary condition. These central points are contained in the theme of the Future Building Blocks program, "people working together to build a better world."

Four principles provide the foundation for the FBB philosophy. These are eco-

logy, social responsibility, grass roots democracy and non-violence. These speak of a new way of ordering our lives in relationship with others and the planet Earth in a new spirit of respect and cooperation and in the context of an interdependency.

As a practical, working program designed to accomplish change within these philosophical guidelines, FBB recognizes and addresses the need for an educational program, networking to connect FBB members, the best use of all media to publicize FBB activities and the development and implementation of action programs and model building which will define the futures FBB members hope for. FBB services include conference and workshop organizing, person to person and electronic networking, cooperative mailings and other types of media support.



### STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

Title of publication: Communities Journal of Cooperation; publication number: 006570; date of filing: 9/26/84; frequency of issue: 4 times per year, quarterly; No. of issues published annually: 4; annual subscription price: \$10.00; complete mailing address of known office of publication: Box 426, Louisa, VA 23093-0426; complete mailing address of the headquarters of general business offices of the publisher: Box 426, Louisa, Va 23093-0426. Full names and complete mailing address of publisher, editor, and managing editor: publisher, Communities Publication Cooperative, Box 426, Louisa, VA 23093; Editor, Paul Freundlich, 2 Chapel St., Milford, CT 06460; managing editor, Joanie Kanter, Box 426, Louisa, VA 23093. Owner: Unschool Educational Services Corporation, P.O. Box 763, New Haven, CT 06503. No known bondholders, mortgagees, or other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities. Nonprofit status or this organization, authorized to mail at special rates, has not changed during preceding 12 months.

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I certify that the statements made by me above are correct and complete (signature of editor, publisher, business manager, or owner) Joanie Kanter.



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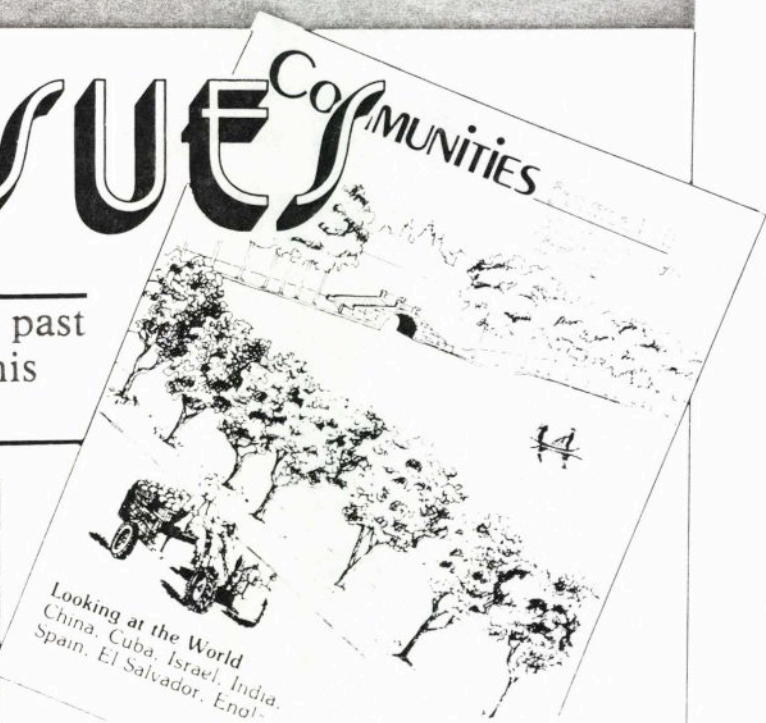
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